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PSYCHOLOGY OF MIDDLE ADOLESCENCE

MARY E. MOXCEY

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THE PSYCHOLOGY OF MIDDLE ADOLESCENCE

By
MARY E. MOXCEY

**A Textbook in Teacher Training, conforming
to the standard outlined and approved by the
International Council of Religious Education**

THIRD-YEAR SPECIALIZATION SERIES

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SPECIALIZATION COURSES FOR TEACHERS OF INTER-MEDIATES, SENIORS, AND YOUNG PEOPLE

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EDITOR'S INTRODUCTION

SPECIALIZATION COURSES IN TEACHER TRAINING

EFFECTIVE leadership presupposes special training. For teachers and administrative officers in the church school a thorough preparation and proper personal equipment have become indispensable. Present-day standards and courses in teacher training give evidence of a determination on the part of the religious-educational forces of North America to provide an adequate training literature. Popular as well as professional interest in the matter is reflected in the constantly increasing number of training institutes, community and summer training schools, and college chairs and departments of religious education. Hundreds of thousands of young people and adults, from all the Protestant evangelical churches and throughout every State and province, are engaged in serious study to prepare for service as religious leaders and teachers of religion or to increase their efficiency in the work in which they are already engaged.

Most of these students and student teachers are pursuing some portion of the Standard Course of Teacher Training outlined originally by the Sunday School Council of Evangelical Denominations and more recently revised by the Committee on Education of the International Council of Religious Education. The course as revised is organized on the basis of study

EDITOR'S INTRODUCTION

units of not less than ten lessons or recitation hours each. The completion of twelve such units in accordance with the general scheme for the course entitles the student to the Standard Training Diploma. Of the twelve units, eight are general units (six required and two elective) dealing with child study, principles of teaching, Bible study, the Christian religion, and the organization and administration of religious education. The remaining four units of the course are specialization units arranged departmentally. That is, provision for specialization is made for teachers and workers with each of the following age groups: Cradle Roll (3 and under); Beginners (4-5); Primary (6-8); Junior (9-11); Intermediate (12-14); Senior (15-17); Young People (18-24); Adults (over 24); and for administrative officers.

Which of these courses is to be pursued by any student or group of students will be determined by the particular place each expects to fill as teacher, superintendent, or administrative officer in the church school. Teachers of juniors will study the four units devoted to the Junior Department. Of these three are required units, while the fourth may be chosen from a number of available electives. Superintendents and general officers in the school will study the four administrative units (three required and one elective), and so for each of the groups indicated, thus adding to their specialized equipment each year. On page 6 of this volume will be found a complete outline of the Specialization Courses for Teachers of Intermediates, Seniors, and Young People.

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A program of intensive training as complete as that thus outlined necessarily involves the preparation and publication of an equally complete series of textbooks covering more than fifty separate units. Comparatively few of the denominations represented in the International Council are able independently to undertake so large a program of textbook production. It is natural, therefore, that the denominations which together have determined the general outlines of the Standard Course should likewise cooperate in the production of the required textbooks in order to command the best available talent for this important task and to insure the success of the total enterprise. The preparation of these textbooks has proceeded under the supervision of an editorial committee representing all the cooperating denominations. The publishing arrangements have been made by a similar committee of denominational publishers, likewise representing all the cooperating churches. Together the editors, educational secretaries, and publishers have organized themselves into a voluntary association for the carrying out of this particular task under the name *Teacher Training Publishing Association*. The textbooks included in this series, while intended primarily for teacher-training classes in local churches and Sunday schools, are admirably suited for use in interdenominational and community classes and training schools.

This volume includes the specialized study of the senior pupil. The period of middle adolescence, from about 15 to about 17, coincides with the period of the Senior Department in our Sunday-school classification

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and with the high-school period in the organization of the public school. While it grows out of the period of early adolescence and is closely related to that stage in development, and while it also merges gradually into later adolescence, the senior period has some distinct and important characteristics and problems. The writer of this book has attempted to set the chief distinguishing marks of middle adolescence by themselves, to study the problems involved in understanding this most perplexing and likewise most promising age, and to give some suggestions for practical pedagogy as well as for further study.

The material has been used by the author several times with both local and national groups of teachers and leaders of boys and girls of senior age, and has been chosen for the practical needs thus disclosed. Both material and method of presentation have received rigid criticism from national leaders of Camp Fire Girls, Girl Scouts, Girl Reserves, and Canadian Girls in Training, as well as from church-school specialists, high-school teachers, and social workers with adolescents under both church and secular auspices.

The student electing this course will study the nature of senior boys and girls. It is hoped that this textbook may open the door to a thorough first-hand study that will discover many elements in boy and girl life which cannot be discussed within the limits of a brief textbook.

For the Teacher Training Publishing Association,
HENRY H. MEYER,
Chairman, Editorial Committee.

CHAPTER I

THE CHARACTERISTICS OF THE PERIOD

"When does a boy stop being a 'kid' and become a 'guy'?" asked a father.

Later he will wonder just when his son became one of the "fellows."

Everyone who has anything to do with boys and girls in their teens realizes that they are in many ways different both from children and from adults. One has only to look at a child of ten or eleven and at a grown-up young man or woman to concede that a great deal of change takes place in a dozen years. And one has only to try to interest children in the things his grown-up friends are interested in, and to do it in the same way, to realize that the changes in the ways of thinking and feeling and looking at things are as great as in bodily size and development. Yet, self-evident as this seems, the history of education shows that only recently has there been an attempt to understand the real nature of childhood. Children used to be taught as smaller and weaker grown-ups.

It is perhaps no wonder, then, that it is still more recently that the transition period of youth has been recognized. Parents and teachers kept on treating the growing boy or girl as a child until size and self-assertion made that impossible; then they changed their

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attitude and expected him or her to behave with all the responsibility of an adult. But within the last twenty-five years educators and psychologists have been talking and writing about "adolescence" until most people realize that there is another great period of human life, following childhood and preceding maturity, and very different from both. It is not so clearly understood that within this general period of development are shorter stages with clearly discernible differences. These differences are just as important as those within the period of childhood—between the baby learning to walk and talk, the child living and dreaming in storyland, and the sturdy boy and girl eagerly acquiring information about the facts of the world around them.

A DISTINCT PERIOD IN THE CONSCIOUSNESS OF BOYS AND GIRLS

To men and women who have been in the habit in their thoughts and plans of lumping boys and girls in their teens into one miscellaneous division it is an illuminating experience to live with them for a while in a camp. It is quite evident the boys and girls themselves, without making any philosophical prefaces or understanding the biological basis of the changes, are intensely conscious of these distinct periods in their lives. Of course, many different factors enter in, but those boys and girls who "center" about the average for their age in all the lines of development will find one another congenial. A younger girl in a group of girls in their sixteenth and seventeenth years said:

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"Please put me into the group with Miss Blank. The girls in my tent are perfectly lovely, and I am crazy about them; but they are all *so much older!*" They were from sixteen months to two years older than herself.

In the other direction these middle-teen boys and girls have a very patronizing attitude toward the "youngsters" or "kids" in their early teens. It is amazing to watch the stratagems employed by a couple of sixteen-year-old boys to "shake" a thirteen-year-old lad who is determined to accompany them.

Whatever is true about changes and differences, we must remember that *growth is continuous*. Some of you may recall the incident in Margaret Deland's *The Iron Woman*, when Blair remarks that Elizabeth's hair is pretty: "Childhood for all of them ended that afternoon." There are also cases when the death of a parent, bringing sudden responsibility, has caused an adolescent to "become a man or a woman overnight." But usually it is difficult to find the exact day and hour when an individual slips out of childhood into youth and out of youth into maturity.

Yet all who grow up do change, and within this period of youth boys and girls in general go through three broadly marked stages of development known as "early," "middle," and "later" adolescence. These correspond roughly to the ages of twelve to fourteen, fifteen to seventeen, and eighteen to twenty-three. It can hardly be overemphasized that these age limits are only an approximation. The physical changes that mark early adolescence may not begin until fourteen

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or fifteen instead of twelve or they may begin at ten or eleven. The pubescent changes may be completed in two years or they may take four. Girls in general reach puberty and adult maturity one or two years earlier than boys, yet in any school grade there may be a boy two or three years ahead, in development, of most of the girls of his age.

We can find a very good analogy in the growth of strawberries in a garden. It is a long time that the ("child") plant has roots, stems, and leaves, but not even the beginning of a bud. Then, one day, you discover a little hard lump that is unmistakably not a leaf. Very steadily and gradually this ("early-adolescent") green bud swells and swells until a little line of white shows. Next day the blossom is open, and it stays looking very much the same for a few days of "middle adolescence." Then the petals drop, and the little green knob has the form of the berry but needs a long "later adolescence" of growth and sunshine before the first red flush of maturity. The growth from one stage to another is gradual, but the stages are nevertheless clearly distinguishable.

Like human growth, too, is the fact that not all the plants set out at the same time will reach the green-bud stage on the same day, and those buds which were found on the same day will not all burst into blossom together. In some seasons the weather is such that early- and late-bearing varieties will be ready for market about the same time. Yet at any given time it is perfectly evident which are buds, which are blossoms, and which are already set for berries.

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Middle adolescence is in a very real sense a blossoming time, showing in full the vivid and colorful emotions and interests that begin in the earliest teens and which become a little sobered and quieted in later youth. Young people of from eighteen to twenty-three have a deeper and a steadier life, more evidently ready for fruitful service in the work of the world; but it has lost some gay petals that will never be resumed.

CONTRAST WITH PRECEDING AND SUCCEEDING STAGES

It must be emphasized again that the years fifteen to seventeen are not fixed limits but merely the *average* of the extent and occurrence of one of these broadly recognizable stages of growth. Now, human development is measured not only by growth of the parts of the body or the body as a whole (*physiological* development) but by gradual maturing of mental traits (*psychological* development). There is also *pedagogical* development, indicated by school grade or educational attainments. Sometimes the word "age" is used with each of these adjectives. The *chronological* age is the only one in which we can make comparisons with certainty. We can know the years and months a boy or girl has lived; but when we speak of a mental age of fifteen we mean a stage of development of original mental powers reached by the greatest number of all the boys and girls of a given race in modern civilization at the chronological age of fifteen. And the pedagogical age of fifteen means the school grade we expect the average boy or girl to reach at

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that age. With these qualifications in mind we may ask: How are average boys and girls from fifteen to seventeen years old different from early adolescents of fourteen and from later adolescents of eighteen?

SOCIAL AND SPIRITUAL CHARACTERISTICS

As compared with the years just preceding the characteristic of this period is not so much asserting self as discovering other selves. The brooding moodiness of the yeasty period of exceedingly rapid change gives way to the recognition of inner fellowship with boys and girls of their own age and, to a certain degree, with adults also. While nearly all boys and girls at this period experience love, romantic and often violent, it is not so practical and permanent as that of the following years. This is rather the period of friendship and "cases." In early adolescence the boy and girl had to have a chum or gang upon which to impress their newly discovered personality; now they are eager to find friends, both boys and girls, with whom they may share their inner thoughts and feelings and with whom they may do the things in which they are interested.

One of the conspicuous manifestations of this age is the care spent on personal appearance. Every girl just *has* to have the kind of clothes that all the other girls are wearing. The seventeen-year-old boy polishes his hair and shoes until we agree with Forbush that if both extremes shine, little else seems to matter.

This is the stage of social organization. The boys and girls have learned to control themselves better and

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adapt themselves to more people at once; so larger groupings are possible. All previous writers on adolescence have agreed that during these years there is a greater increase in altruism, in the desire to do something for somebody else. This increase comes largely from the middle adolescent's consciousness of increased power to do, yet there is also a change in the form and content of his ideals. While he is doing more and more difficult things in the way of concrete service he is dreaming of the great things he is going to do to make a better world. A young man just out of his teens thus recalls his own experience: "This idealism further expresses itself in the choice of life-work. I know I am speaking for a large company of us young people in saying that our only fear was that our calling would be commonplace. We wanted to go to the ends of the earth, and our hope was to have the summons made imperative. This desire for big things to do was carried over into our local church work. Anything that was to be done could be given us so far as willingness to undertake was concerned. The right leadership was all that was necessary."

Several persons in intimate contact with large numbers of boys and girls have raised the question with the present writer whether this altruistic development does *now* spontaneously arise at this age. They agree that it used to, and that during the Great War it often came precociously earlier. But church and settlement recreation directors and those who know numbers of high-school and junior-college students from homes of wealth and culture declare that during the middle

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teens boys and girls to-day are "supremely concerned with themselves." "Altruism can be aroused," they say, "but it must be by the specific appeal of concrete needs—the typically early-adolescent method. This inner urge to service and sacrifice does come—they are not deficient—but it comes after the age of eighteen or twenty." This brings up an interesting query—whether or not the new physical and social conditions surrounding our boys and girls are working to produce a further lengthening of youth—another "prolonging of infancy" to which progress in civilization has been due.

PHYSICAL CHARACTERISTICS

Early adolescence is generally considered to begin with the characteristic changes preceding puberty and to end with its complete attainment. Physiologically middle adolescence lasts from puberty to the end of the growth in height, while late adolescence covers the half dozen years in which all the parts and organs of the body and mind expand, settle, and come to full adult powers. It is a matter of common observation that individuals differ greatly in both the date and the rate of these three stages. Studies of several thousand pupils in different American cities show that the age when about eighty-five per cent of girls have reached puberty is fourteen, while not until fifteen have eighty-five per cent of the boys so matured. What about the fifteen per cent of boys and girls who are thus physiologically retarded? There is a close relationship between bodily growth and sex maturing. In

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general the earlier and more long continued the bodily growth, the more normal and less upsetting is development at puberty. When, through illness, malnutrition, or overwork, the combined process is delayed, the development is telescoped together, so to speak, and usually the strain on the whole organism is greater. The rate of growth may be greater when it does begin, but the time is too short to catch up. While it is natural for some to be tall and others to be short, for some to be heavy and others slight, proper food and exercise and sufficient sleep will add the weight and height that are possible for the individual and which make a more perfect organism for the years ahead. The mortality statistics of the census show that while the death rate is slightly greater in these years than in those just preceding, it is considerably less than for later adolescence.

The slower changes as adult height and weight are approached make it possible to exercise much better muscular control. In early adolescence the boy or girl was again in the position of a little child getting acquainted with his powers, and exercise for the large muscles only was desirable. During these middle years the large muscles still need much vigorous exercise, but the smaller muscles are again capable of continuous use; hence, now is the most advantageous time to acquire many kinds of skill. Various tests made on many school children show a decided increase of quickness and accuracy in muscular response during the years from fifteen to seventeen, and in this the boys are ahead of the girls.

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MENTAL AND EMOTIONAL CHARACTERISTICS

Not only do boys and girls of high-school age have better control of their muscles and quicker and more accurate response from their senses, but they manifest a decided increase in mental power, especially in remembering ideas, both concrete and abstract, rather than mere words. Part of the generally increased mental power is due to the accumulated fund of previous information, experience, and habits. Because the individual details are familiar, the mind can put things together in larger wholes. Thus it sees more clearly the relation of the parts to the whole and of genus to species and is more discerning of contrasts and of opposites. The high-school teacher expresses this by saying they have much better powers of comprehension and logic. There really seems to be very little difference in the *kind* of mental processes at any age of childhood, youth, or maturity except as the added years have given experience, information, and familiarity with certain material; but it is very certain that during these years there is a distinct difference in the emotional attitude that determines the kind of things to which boys and girls *like* to pay attention. The new sense of selfhood which was so prominent in the early teens, is now taken for granted, and they have a new interest in others.

Most boys and girls of this age have recovered in good part from the semiparalysis of expression which resulted from the violence of first emotional experiences. Hence, they are less shut within themselves

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and more ready than in the early teens to share their ideas and experiences with sympathetic adults. Those who are in high school or do much reading have a vocabulary that makes it much easier to express new ideas and emotions. Those who do not have natural opportunities for expressing themselves nor for acquiring an adequate vocabulary need definite help along that line. What is not expressed tends to be lost.

THE PRACTICAL IMPORTANCE OF UNDERSTANDING

As religious educators we want to give the boy and girl the best possible chance for development. If we underestimate them we are almost certain to repress their initiative and cramp their development. One great reason for the loss from our churches of the young people during this age is that we have asked them to look on while we do things or to do as we told them. They have been thinking, though they may not have dared say it, "If only the older people would give us a chance to do things, *we* could do them *right!*"

On the other hand, if we are deceived by their stature and poise and self-assurance we may leave them unaided in personal and social situations they cannot yet handle. It is a serious matter to cramp development; it is almost equally so to allow unnecessary failure or to lay too great a strain upon their immature powers. As Irving King says: "In all our work with boys and girls we must distinguish between their capacity to do and what they really should do. . . . Children are now consuming a large amount of energy

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in growing. . . . It is for this reason that youth should not be subjected to pressure." The bigger a sixteen-year-old boy is, the more energy he has been using in bone and muscle building, and the more taut are his nerves. Often the more capable and efficient a sixteen-year-old girl is, the greater is her outlay of nervous and emotional energy in her determination to come up to expectations. It takes wisdom and skill to give responsibility enough to keep young people habitually interested and normally developing, yet not to use up forces that should be left to ripen in the coming years. It will be a great help toward achieving this wisdom and skill if the leader understands what is to be expected of the normal boy or girl at each year of this period and keeps his eyes open to see how far the individual varies in body, mind, and social experience above or below average development.

SUMMARY

1. "Middle adolescence" is the term used to describe the period of youth beginning physically with the completion of puberty and ending approximately when the bones stop increasing in length. This interval is variable in time of beginning and duration, but in most boys and girls includes the fifteenth, sixteenth, and seventeenth years.

2. The developments in mental, emotional, and social interests and abilities which take place in these years accompany and are conditioned by the physical changes but are more striking and more important.

3. The public-educational system in its organization

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of junior and senior high schools, and the church school in its organization of Intermediate and Senior Departments recognize the practical advantage of working with these rapidly changing adolescents in the most homogeneous groupings.

4. Growth is continuous and gradual, so that there are rarely sharp transitions from early adolescence and into late adolescence; but boys and girls are themselves very conscious of the differences in ability and interests at short intervals of difference in ages.

5. The adult leader of these groups will attain his goal of stimulating the highest and best development of the personalities under his charge by an intensive study of the characteristics and their causes which are dominant in this middle section of the adolescent period.

REFERENCES

The High-School Age, King, Chapters II, V, and VI.

Principles of Secondary Education, Inglis, Chapters I and II.

Psychology of the Junior High School Pupil, Pechstein and McGregor, Chapters I, II, and III.

ASSIGNMENT

1. Observe and record this week as many facts and incidents as you can which show characteristic differences in the behavior of *groups* of middle adolescents from those of earlier or later groups.

2. Write down the chief changes in personal appearance, manners, interests, friends, language, etc., which have taken place in the last two or three years in some *one boy or girl* of fifteen, sixteen, or seventeen who is well known to you.

CHAPTER II

NORMAL PERSONALITY: ENDS AND MEANS

WHEREVER fifteen-year-old Marcia goes she is the life of the crowd; yet she has a nose and a mouth so large for the rest of her face, and eyes so small that she tells her adored teacher confidentially, "I try not to look into the mirror when I am getting ready for bed, for if I get a glimpse of this ugly face the last thing I can't help crying myself to sleep—and that adds a mottled skin to the rest of my beauty marks!" Pretty Doris, in the same "bunch," slips away from hikes and parties to mope and sob. Even though the girls follow and coax her to come back, she is firm in the conviction that "nobody wants me around. I am different from all the other girls."

Hunchbacked Carl, on his crutches, offers his classmates a ten-yard handicap in a straight-away walking race and swings gaily away with six-foot steps. The younger boys surround his path, asking him all their knottiest radio questions, and little children love his stories. In the same school "Big Ben" could win any football game if he chose, but he had to be suspended for crap shooting; and he likes to terrorize kindergarten children. Six-foot "Mutt" is puzzling his parents and teachers by flunking most of his sophomore year's work after being an honor pupil for three years.

NORMAL PERSONALITY: ENDS AND MEANS

His former chum—amazingly fat little “Jeff”—is distressing the physical director of the Young Men’s Christian Association by abnormal sex habits, and thefts.

Jack and Emma never get more than C—and seldom less, though it takes hours of hard grinding. Neither is particularly good-looking nor witty nor a bubbling funmaker, but everybody likes them and relies upon them. “Wholesome personalities,” their teachers say; and schoolmates explain the popularity of Marcia and Carl by saying each has “such an attractive personality.” The visiting educational expert gives this diagnosis: “Jeff probably has some abnormal endocrine stimulus that requires medical treatment. Mutt is using all his energy growing. Doris and Ben show nothing wrong under physical examination, but there is evidently some disorder of the personality.”

WHAT PERSONALITY MEANS

What is personality and what is its relation to the physical that it sometimes develops so beautifully in triumph over crippled spines, withered limbs, or “features like a cartoon”; sometimes is twisted and stunted by physical handicaps; and sometimes deteriorates in individuals who have good physical and mental powers? Each personality, certainly, is inextricably bound up with one distinctive physical organism to have and to hold while earthly life lasts.

This human organism as a whole, with all its interacting parts, may be thought of as a mechanism to enable the individual to adjust himself efficiently to his

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environment. To get along satisfactorily it must respond to changes in that environment and must be able to produce effects upon it. In so doing it inevitably produces effects also upon the developing personality. Is the boy the same after he has put a radio set together or found that he can make a violin tell the emotions for which he has no words? What happens to those whose capacity for music or for mechanical invention is never exercised?

The meanings of the words we use to express our highest ideals of personality are significant. "Integrity" is the same as "integer" (a whole number) and indicates both that the person's moral life is not a mere fraction of what it might be, and that his behavior in any realm is "of a piece" with his expressed ideals. "Health" is really another way of pronouncing "wholth," and "wholesomeness" carries out the same idea of wholeness. Indeed, "holiness" is exactly the same word as "wholeness," which is the closest translation of the word that Jesus used to tell his purpose in life: "The Son of man is come to seek and to save." . . . "Be thou made whole." In these phrases "salvation" and "making whole" translate the same root word. When Jesus said that he came that people might have life, the word means all the kinds of life suggested in the preceding chapter.

THE INDISPENSABLE MECHANISM

Almost everyone uses some sort of machinery as a tool: for instance, a typewriter, automobile, sewing machine, or power press. A complex tool, composed

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of "interrelated parts moving as a whole," is accurately called a mechanism. Everyone knows that if the tiniest screw is loose, or the smallest part is bent, or the oil is gone from two wearing surfaces, the effectiveness of the whole mechanism is lessened and, it may be, ultimately spoiled. A human body is a marvelously intricate machine, but far too many persons try to use this tool without any understanding of its parts or how to care for them. Fortunately the human mechanism is near enough fool-proof that it serves after a fashion even when neglected, and when many of its parts are broken, missing, or out of adjustment; but that is not the way to live the most complete life. In religious education we are interested primarily in things of the spirit—in character, moral conduct, ideals, and friendly service—; yet these young persons must learn to use their bodies and minds as tools of the spirit, and the irritation of eye-strain, the abnormal pressure of some slightly misplaced inner organ, or a disproportion in the chemical product of one gland may disturb not only usefulness but even character. The degrees of seriousness may vary all the way from bad temper to moral insanity. It is true that some spirits are strong enough to rise above physical handicap and deficiencies; but what might these strong spirits accomplish if their strength could be applied to the tasks of the world undiminished by preventable or remediable hindrances within themselves? The significant thing is that boys and girls should become robust Christian characters; yet not a single Christian ideal can be formed without the use

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of the senses in experiencing or reading or listening, the use of the brain cells in thinking, the work of the glands in releasing the energy that puts the ideal into practice, the use of the muscles in conduct that squares with the ideal, and the habit-forming laws of the nervous system which make single acts into character. The teacher who would use effectively the processes by which religious character is formed must understand the human mechanism at least as well as the driver of an automobile knows the workings of his car. When the pupil does the unexpected thing, the teacher need not be helpless if he understands the way the machinery works. If he cannot himself put it right he should know that help is needed and should know where to find it.

THE MAIN PARTS OF THE HUMAN MECHANISM

The effectiveness of the human body and mind depends on the interworking of what might be called several different systems of machinery:

The machinery for keeping life going.—There are three main systems of vital machinery: the nutritive, or digestive; the respiratory; and the circulatory. Essential to their efficiency are wholesome diet, fresh air, and stimulating exercise. Here too come the problems of faulty organs and the results of diseases, such as tubercular lungs, bad hearts or stomachs rebelling against pickles and cream puffs and similar combinations—too often the special favorites during these years!

NORMAL PERSONALITY: ENDS AND MEANS

The machinery for getting things done.—The human body that only eats and grows is certainly not a complete whole. To get somewhere, to make an impression on the world outside and get results, to have something happen as the result of one's own efforts, are primary desires of a healthy human being. All our locomotion, all our communication with others, and all our ability to manipulate materials and make and do things depend on bones and muscles. Bones are the levers in the machine and they must grow strong and shapely and have strong bands and smoothly running pulleys of muscles and tendons to use them effectively. The proper development of bones and muscles requires free play, as well as proper food, sufficient fresh air, and exercise.

The power-regulating machinery.—The body might be called a chemical engine, for the amount of available power and its release for actual duty depend on the chemicals manufactured by the various glands. We are only just beginning to understand the use of a good many of these glands. There are several sets of them, all closely interrelated in their work. Some serve to speed up and some to put the brakes on. Some actually determine the size of the body frame, by stimulating or stopping the growth of bones. Some have a special effect on certain organs of the body, and others throw levers that reenforce the action of one set of machinery with all the assistance possible for other sets to render it.

The machinery for directing the organism.—Without the nervous system all the rest of the intricate

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machinery would be inert and helpless. It may be said without much exaggeration that one can become just the kind of a personality one's brain and nerves will permit. If his nerves of hearing do not discriminate small differences of tone, he cannot become a musician; but neither can he perform on a musical instrument if the nerves that control his muscles respond irregularly or too slowly. The *possibilities* are within general limits fixed at birth; but the *effectiveness* of whatever system one has depends on the general health and tone of all the rest of the organism, on how many of its powers are brought out by the environment, and on the habits it is allowed to form. Long-continued anemia may make the best brains unable to memorize or reason. Industrial executives were never developed in nomad desert tribes. Demosthenes had to overcome his stuttering habits to release his oratorical powers.

TUNING THE MECHANISM

A watch, a sewing machine, a ship's engine—any intricate mechanism is effective for its purpose only if and when every part works in perfect balance with all the rest. The mechanic calls this "tuning the machine." Using this figure of speech, we may say that the final parts of the bodily engine were completed in early adolescence, and now is nature's time for adjusting the mutual relationship and getting the individual balanced and in smooth running order for adult life. If a hitch occurs it is very likely to be due

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to the parts of the machine where the greatest alterations have just been made—that is, to the *ductless glands*.

There are two principal kinds of glands—one with ducts or tubes and one without. The work of the glands with tubes is familiar to most people, because it was fairly easy for science to find out what chemicals these glands manufactured. By draining off some of the products from these little tubes and analyzing them scientists have learned the make-up and the special use of their secretions, such as bile or saliva or tears or sweat. It was not so easy to find out exactly what is manufactured by the glands that give up their product directly to the blood stream; for it is mingled at once with other chemicals, and the whole becomes very complicated and difficult to analyze. We do know, however, that the effect of these substances is similar to that produced by drugs. The various ones check or stimulate the growth of bones and muscle, skin, hair, and fat, or they speed up or check the rapidity of the work of heart and lungs, increase or decrease the flow of digestive juices, relax or contract the muscles of the viscera, or act as hindrance or reenforcement to the work of the nerves. Some glands with ducts have also an internal secretion. Doctor Banting and Doctor Best have recently made the discovery that the pancreas is such a doubly secreting gland. Their marvelous work in discovering and isolating its internal secretion, called insulin, has proved that it controls the sugar metabolism of the body and has wonderful curative powers on certain

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forms of diabetes. The principal groups of the ductless, or endocrine glands are:

The thyroid gland.—Lying in front of the throat along the windpipe, this gland affects the growth of the body as a whole. The importance of the thyroid is strikingly shown by the effect of its absence. Children born without this gland are dwarfed, almost shapeless imbeciles. Remarkable improvement has resulted from introducing the thyroid product artificially. The effect of too great secretion is manifested especially in the action of the nerves and the heart. Near this gland are four tiny parathyroid glands, which regulate the calcium metabolism of the body.

The adrenal group.—These glands are in the back of the abdominal cavity, above the kidneys. The influence of their secretion is far-reaching, seeming to affect most of the organs of the body directly and also to increase or decrease the effects of the secretion of most of the other glands. Their most striking effect is in the way they serve, under emotional pressure, to increase the vigor of muscular activity. Why is it that when one is "fighting mad" he can actually do things for which his muscular strength would ordinarily be unequal? Why is it that when one is thoroughly frightened he can sprint in record time? Because the secretion of those glands, stimulated by the excitement, made the liver discharge more sugar into the blood to burn for extra energy, made the lungs work harder, speeded up the circulation, increased the blood pressure, dissolved fatigue products and washed them away from the muscles. Their secretion

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also acted as a brake on the digestive organs so that none of the blood would be directed to that work as long as needed for extreme muscular exertion and stimulated all the sensory and motor nerves to make quicker connections.

Emergencies use up all the product of these glands which is available for some little time, so a reaction or depression is to be expected. In the everyday run of things the amount of energy, enthusiasm, and "pep" which characterizes an individual depends largely on the activities of this set of glands.

The pituitary apparatus.—The pituitary body is a tiny organ at the base of the brain. One part of it secretes a "drug" that causes many of the involuntary muscles, such as those in the intestines and bladder, to contract. Overactivity of the other part of the gland results in great increase in the growth of the bones; sometimes of all of them proportionately, and sometimes of only part, as enlargement of hands or feet or the bones of the face. This gland has also a very marked effect on the development of the sex glands. Recent researches of Dr. Louis A. Lurie have shown that "disorders in the functioning of the pituitary gland, especially in the adolescent and preadolescent, are associated with conduct disorders which may vary in intensity from mild delinquency or incorrigibility to marked mental and moral disturbances."

The sex glands.—Of course, the primary purpose of the sex glands and their related organs is to preserve the race by storing in the individual, for reproduction, the heritage of life. The period of early

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adolescence is marked off by the rapid development of these glands and organs and their beginning of their nature functions, as shown by puberty. It is only within comparatively recent years that it has been found that besides the work of the ovaries in producing ova, and of the testicles in producing sperm cells, these organs, like the ductless glands just described, have an internal secretion. One might say figuratively that a good deal of the "ferment" of early adolescence is due to the battle of the internal secretions; for they are all so intricately interrelated that the slightest change in the activity of the one disturbs the balance of the work of all.

By the time middle adolescence is reached, the sex glands have, so to speak, established their right to work. Now they proceed to do their particular task, which is believed to be that of stimulating the growth of certain parts of the body so that they produce changes that are known as secondary sex characteristics. It is probably the internal secretion of the testicles which produces in the boy the enlarged vocal cords, the growth of hair on the face, the altered proportions of the bones in the face and head, and all other changes that give him the bodily characteristics of manhood. It is probably the internal secretion of the ovaries which in the girl increases the resonance and range of her voice, causes the growth of the breasts, the widening of the bones of the pelvis, and the curves and softness produced by layers of fat under the skin.

These results of the internal secretions of the sex

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glands are evident in the "blossoming" of the boy and girl during the middle teens. The boy who in early adolescence was uncertain whether he would peep or crow, with his big feet and big knuckles and general awkwardness, is now becoming in voice, stature, and proportion a young man. It takes all the years of later adolescence to fill him out, solidify his muscles, and give him adult endurance; but "seventeen" is conscious—and impresses on everyone else the consciousness—of his having "arrived." So, also, the girl who at twelve or thirteen was either stubby and "tubby," or all legs and arms, at "sweet sixteen" has the poise that comes from being somewhat acquainted with her new proportions as a young woman. Now, all these intricate and rapidly changing organs are not going to be tuned together to produce the best possible tool of personality by simple letting alone; yet there is perhaps no age during a person's whole lifetime when he or she more absolutely and violently detests being reminded of the laws of health than during the middle teens. There is also no age when boy and girl are more eager to look well, to show unflagging endurance, and to excel in power. To be effective in his suggestions the adult adviser must know the definite purpose of the recommended change in habit and be able within a reasonably short time to demonstrate favorable results.

Mother and teacher may be tremendously vexed at the way the would be flapper stands like the vamp on the movie billboard or the new art cover of the popular magazine. Boys have just as weird fads of

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posture. Both the girl and her brother are, on their part, vastly irritated at being nagged at to "straighten up." The uninitiated adult does not realize with what care these poses are assumed. Both the young people and their advisers realize vaguely that posture has much to do with personality, but neither can understand clearly its real significance which lies in the fact that when a muscle is under constant strain it pulls the whole mechanism. If one set of muscles is constantly taut, another set will be left relaxed and grow flabby. The position of the vital organs and the glands affects their work, and that position depends on the support of bones and muscles. If one set of organs is kept always tired, they try to effect a compensation by failing in part of their work, and this throws extra duties on other parts. We think of the period of youth as one of constant change and of great elasticity and comfort ourselves that faulty habits will right themselves. The fact is that during these particular years, when the various systems of bodily machinery are determining the way in which they will get along together for the rest of life, strains and tensions often cause *habits* of faulty working which may never be corrected and which may make being energetic, thoughtful, and agreeable much more difficult than they need to be. The physical mechanism is indeed indispensable for the development of whole personality, but it is only a means. The end is normal personality growing in Christian character. It is of primary importance that we have a clear conception of what that "wholeness" involves.

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WHAT NORMAL PERSONALITY IMPLIES

Fullness of personality is determined by the endowment of human qualities that enable one to enter appreciatively and sympathetically into the lives and experiences of others, while individuality consists in the traits that distinguish one person from another. Early adolescence is usually a time of pronounced development of individuality. In middle adolescence this tendency may be overdeveloped and produce the crank or the eccentric freak, but usually one is instinctively enough interested in other persons to make possible the harmonizing of individuality into well-balanced personality. In estimating the progress of the young people of this age we may check up the following characteristics:

Mental and physical capacities of a certain standard.—A normal person must be able to perceive the facts in his environment and to know which are less important and which he cannot afford to neglect. He must be able to recall past experiences, compare them with the present, and imagine future possibilities. The ability to apply the results of experience to shaping conduct for future results we call foresight, and the degree of foresight is a large factor in the satisfactory adjustment any person effects with his surroundings. Then there must be the ability to coordinate mind and body to make the muscles act purposefully on material things and to fit together the various acts and plans into a harmonious whole. In this connection it often helps our judgment to note the difference between ill-

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ness, handicaps, and defects. The person who is called color blind or tone deaf or who has lost a leg has an insurmountable *handicap* to becoming an artist, a house painter, a musician, or an athlete; but he may nevertheless have a most satisfactory personality. *Illness* of body or mind may play strange tricks with senses, memory or muscular responses; but these conditions cease when health is restored. A *defect* means the lack of some vital part of the organism which makes permanently impossible certain relations to life and to people which are to be expected from the average human being. One who lacks imagination in regard to the feelings, needs, and rights of other persons cannot be a morally satisfactory member of society. The adequate personality must be alert to all the significant elements of a situation and to changes therein as fast as they take place and be able to discriminate and select those which bear on the work in hand and also on the welfare of others.

Social tendencies and capacities.—Just as persons differ in their natural responsiveness to color or sound, or mathematical relations, so they differ in their natural responsiveness to other persons. Some are naturally solitary and prefer to live their lives with as little social contact as possible. Others are restless and unhappy unless they are surrounded by people. While there are wide variations in the number of other persons with whom one can establish intimate relations, or in the size of the group he can manage or enjoy, normal personality implies a capacity to adjust oneself to the family and the community in ways that are

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mutually beneficial. Probably much of what is known as temperament and disposition is due to the chemical formulas of a person's glandular secretions. There may be wide variation in the relative proportion of these various chemical stimuli, which nevertheless result in a socially satisfactory type of reaction. The hot-headed, impulsive youth whose quick temper is due to an extra large dose of both adrenal and thyroid secretion may, if his nervous organism is healthy, learn to control and utilize his excess energy in ways that are highly beneficial to himself and to society. Failure in such satisfactory control is a sure indication either of wrong habits or of some real defect or illness of the glands and nerves which may require medical help. After such handicaps have been removed, patient help of another sort is needed to build up against the pull of the old habits the satisfactory new ones now possible.

Moral integration.—Society rightly expects the normal person to be counted on to act consistently in different relations. The person who has brilliant abilities in many lines yet is unpredictable in any given situation may be a genius but he is erratic. Middle adolescence is the period of development when, if ever, disintegrating tendencies may be corrected, and the parts be welded into a whole; "now is the time of salvation." In this period of middle adolescence nature furnishes the "heat and pressure" intended to mold the personality; but the success of the result depends partly on the way the world surrounding these fluid lives is molded by their elders.

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SUMMARY

1. Personality is a spiritual achievement or product of each individual human being, resulting from his own activities and efforts. Each growing life has many possibilities, which may or may not be realized.

2. The highest possible development of all the individual and socially desirable possibilities of the personality is the "more abundant life" it was Jesus' avowed purpose to give. The realization of this aim is salvation, wholeness, or holiness, and is the goal of religious education.

3. An inseparable part of each human being is its physical organism, the worthy and honorable mechanism by which a living soul interacts with the whole environment. To secure the most effective spiritual growth it is essential that the use and the care of the bodily mechanism be thoroughly understood.

4. Middle adolescence is the most important time for insuring the perfect adjustment and tuning of every part of this marvelous living mechanism, because several of its parts have just been completed, and some sort of readjustment will take place in any case.

5. Success in achieving smooth interaction of all the intricate mechanisms of the body determines how fully the individual will *live* for the remainder of his days. There is "an infinite recoverability in the human soul" and body as well, but some adjustments can never be remade as well as they can be made in the first place, and there is the wasted time also to be considered. Boys and girls during the high-school

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years should not be robbed of the life that belongs to them, but should be getting the habits of "abundant life." The bodily mechanisms are not character but they are the chief means by which character can be built or can express itself.

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ASSIGNMENT

1. Describe in detail some instance (recalled or observed) of the relation of the bodily machinery to moral or religious conduct: (a) healthy or perfectly working; (b) imperfectly working.

2. If you have any problems with a middle-adolescent boy or girl which may have been the result of faulty or incomplete adjustments of gland secretion or tensions or strains of nerves or muscles, describe them.

3. What would make you suspect that difficulties in conduct had a physical basis? What would you do about it?

4. What are the greatest physical needs of the class or group you are now most interested in?

CHAPTER III

HOW THE MACHINERY WORKS

"HAVE you learned to run your car yet?"

"Well, I know the names of most of the parts of the engine and what the brakes and steering gear are for; now all I've got to learn is to start it and stop it when I want to, and keep straight while it is going."

The boys and girls in our Senior Department or high-school classes may not know just where they are going but they certainly are on their way, and they are running the machinery of their minds and bodies whether or not they can steer a straight course or apply the brakes or get more fuel when it is needed. The adult leader ought to be a master mechanic, instructor, and even an emergency station. Such all-round efficiency requires some technical knowledge. Technical information may be as interesting as a fairy tale, but it can't be made as easy. Whether the science in which one seeks a minimum of practical efficiency is mechanics or electricity or psychology, it is always easier in the end, as well as more accurate, to use the terminology of that science.

The last chapter said that the physical human organism is in one sense "a mechanism to enable the individual to adjust himself efficiently to his environment." In the interplay between one human being and everything and everybody else the nervous system is the go-between. Hence, whoever would direct charac-

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ter and conduct to desired ends must understand the general laws by which the nervous system works. But during each growing stage of human life the nerve machinery is itself changing. New fibers get into working order, new connections are made, old ones are shifted, and intricate combinations are systematized. The rest of the body is constantly demanding adjustments to larger and heavier machinery and to a more powerful dynamo. The years of the middle teens form one of the periods in which it is most imperative to understand these factors. This chapter will summarize in brief review the principal laws of nerve action from the standpoint of the special developments and adjustments of middle adolescence.

STIMULUS AND REACTION

The human body could *do* nothing if it were deprived of nerves, but the nerves never make the first move. They must first be stimulated. You write, and your finger muscles are directed by nerves; but your thoughts direct your nerves to form certain words, and your eyes direct the formation of the letters. Those nerve cells which are so specialized that they are sensitive to stimulus from anything whatever but impulses from other nerves are called *receptors*; and a group of them—or, rather, the specialized part of them—is called a sense organ. For example, the nerve cells that are sensitive to stimulus from light and color form the eye. Those nerve cells through which energy is transmitted to parts of the bodily mechanism other than nerves are called

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effectors, or motor nerves. It must not be forgotten that these effectors regulate glands and involuntary muscles as well as the voluntary muscles. All the rest of the nerves are means of connection, or *connectors*, sometimes called association fibers, and are normally susceptible only to stimuli from other nerves.

A single factor in the outer or inner environment, capable of starting nerve activity, is called a *stimulus*—for example, a ray of light, a pin point, a grain of pepper, or the rubbing against each other of the walls of an empty stomach. The resulting sensation of color or pain or irritation or hunger, or the simple muscular action, such as the closing eyelid, the finger jerked away, a sneeze, or putting food into the mouth, is called a *reaction*. Few stimuli work alone. The combination of all the stimuli working at the same time on one nervous system is called a *situation*. The total of the combined and mutually modified reactions is called the *response*. Every receptor is in communication with more than one other cell, perhaps with a very large number. Some of these may be effectors, and others the beginning of a longer or shorter chain of other cells that must connect before an effector is reached. Hence, the very structure of the nervous system makes possible more than one kind of response to a given situation.

During the stage of early adolescence, the structural and chemical changes due to puberty were sufficient to account for much of the apparently capricious behavior of boys and girls on the basis of the changes in the inner situation alone. It seems to be a fairly

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well-established fact that between the twelfth and fourteenth years the receptors themselves in some way become more acute, and this increases the number of stimuli to which the boy or girl is sensitive. When both the inner and outer situations have thus become so much more complicated, the responses are inevitably more varied. During middle adolescence the question which of these newly possible responses shall become habitual is largely settled by other laws of the nervous organism.

WHAT IS INSTINCTIVE?

An instinct is an inborn tendency to react to a specific situation in a specific way. Most of the actions of grown persons are made up of combinations of so many reactions that it would be very hard to trace a simple instinctive response. But the very tendency to make different responses is in itself instinctive, and so is the capacity to use now one response and now another. The cogs of the wheel are readily shifted. The more possible connectors there are in contact with any one receptor, the more flexible will be the individual in adjusting to his environment. The new ways of responding to familiar situations, which develop so rapidly during these years, are due partly to widened experience and partly to the development of new instinctive tendencies and capacities. It is a new instinctive tendency for the boy to prefer the companionship of a girl. His manners when with her will depend not only on home examples but also on details observed at his first high-school reception.

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The first marked developments of the sex instincts caused much of the self-consciousness of early adolescence. Now, in middle adolescence, growth changes are slowing down, and the new nerve connections are running more smoothly. Hence, time and attention are freed for conscious attention to other persons. This is the underlying reason for what is known as the development of altruism. Perhaps the sixteen-year-old is no more affectionate or unselfish than the ten-year-old, but his outside world is larger; and, far more than that, his inner world is enlarged by these new instinctive sympathies. If the acuteness of the senses seems to take a slight drop, this is due rather to distracted attention than to decrease of sensitivity. There are such throngs of sense perceptions, memories, and imaginations that one central organism cannot pay close attention to all of the details at once, and the growing ability to abstract and generalize makes acute discrimination less needful. The increased sensitiveness to light, color, sound, fragrance, and texture, combined with the new interest in the response of other persons to whatever impresses themselves, gives a critical, appraising attitude toward surroundings which is often spoken of as æsthetic appreciation.

The developing sex instincts also add the whole range of stimuli from the secondary sex characteristics of the opposite sex. The instincts of attention getting and attention giving are thus tremendously widened. The girl and the boy are acutely sensitive to the approval or the indifference each of the other.

Just as truly as with the little child no learning can

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take place until the action or motion involved has first taken place instinctively. Hence, completeness of life depends on all desirable tendencies being stimulated. Certain of the new instinctive tendencies are sure to be set going by the environment of practically every boy and girl. But not only is it necessary that instincts be stimulated; their proper use must also be learned. We teach a small boy how much more fun it is to play baseball than to throw stones at glass windows, although the basic instinct is the same. So the use of the new possibilities of affection and of wider social relationships is not a matter to be left to chance stimuli and "raw" instinctive reactions. If so left they may be purely selfish and personal, whereas they may be directed into channels that lead to social betterment.

Some of the most desirable of the new capacities will not be developed without special care. An only child will not understand children and will later be awkward and helpless in rearing his own unless his environment is in some way made to give him the experience of the companionship of little children. The boy or girl in a lonely rural section has a complete set of instinctive tendencies to companionship and organization with others of his own age; but without actual companionship one must grow to manhood or womanhood without knowing how to organize. Instead of learning the give and take necessary in adjusting themselves to equals such boys and girls, when they are grown up, will treat other people as they did their parents or the younger members of their family.

Because all the instincts and capacities the individ-

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ual is ever going to have are now maturing and fairly crowding each other, it is of the utmost importance that just at this time situations should be arranged to stimulate every power the future man or woman is going to need. But through the long history of human life these instincts and capacities have been developed to fit the individual to an environment very different from that of furnace-heated houses, gas stoves, electric lights, telephones, printed books and newspapers, street cars, automobiles, and moving pictures. When making change correctly is more necessary for providing the family with meat than ability to shoot an arrow straight, and the eyes are more used for discriminating little black and white marks than the greens and browns that show where leaf mold has been disturbed by enemy or prey, it is evident that some of the instinctive capacities will be overlooked, and others overworked.

WORK AND PLAY PROGRAMS AS DESIRABLE STIMULI

The various activity programs for early adolescents have had such great success because they bring out the oldest and best established instinctive tendencies in the period of development. The work and play of boys and girls in the middle teens must have a similar adjustment if there are not to be large and serious gaps in the development of inherent capacities. A twelve-year-old girl may seem to have no use for the ability to "build a fire in the woods on a wet day, using not more than two matches," or to "start a flame with

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rubbing sticks"; but in some way this "useless" accomplishment does something to the girl *herself* which is of great use. It gives her a mastery both of her muscles and of resources that do not depend on factories. The high-school boy and girl probably will continue to live in a civilization in which adult social recreation is carried out in artificially heated and lighted rooms, and in which the amusements are elaborate and intricate; but the high-school party, as it is carried out in most communities, is not the most wholesome and sufficient means to develop all the desirable capacities of the sixteen- and seventeen-year-old boy and girl, because it makes no demand upon the social resources within themselves and does not teach them to find beauty and interest in common things. If the phonograph record or the orchestra fails, "what in the world is there left to do?" They have to depend on factory-made fun.

If we trace the history of social life we find its ultimate bases are: *work*—associating with the people who want the same things in order to get them or to get them done—; and *play*—associating with people for the pleasure of being with them and doing with them things which are satisfying to mind and muscles. The great danger of exclusively adult forms of play at this age is that adopting them as they stand affords little scope for initiative and inventiveness. An adequate program for this stage of development must include: (1) the possibility of *working out projects that are originated by the boys and girls and for which they are responsible*, thus developing the capacity for

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self-reliance and initiative. Work should be directed by the older people not for the sake of utilizing the fresh young energies to get many tasks done and much goods produced but for the sake of developing every inherent capacity of these dynamic new lives. One of the greatest reasons for limiting or prohibiting factory employment for those under eighteen is not so much that the work is physically wearing as that the monotony of machine processes kills all creativeness, all joy in self-expression. (2) *Organized recreation that will utilize the tendencies both toward gregarious groupings and toward competitive skill.* Athletic teams and league games are excellent but they include actually a very small proportion of our youth, and most of American girlhood is still untouched by adequate opportunities for athletics and team games. (3) *Forms of recreation which will acquaint boys and girls with each other's interests as whole human beings.* A seventeen-year-old lad said: "I don't have any show with the girls I'd like to get acquainted with, because you can't talk radio or kodak while you're dancing. All you're expected to say is silly compliments, and I can't do that." The real test of wholesome recreation is that it refreshes both body and mind, it stimulates both senses and spirit. Forms of amusement which stimulate the sense organs without requiring any thoughtful association of ideas or produce the primitive emotional thrills of glandular reactions without any accompaniment of fine sentiment or high ideals cheat these young lives out of their rightful experiences.

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THE LAST CHANCE FOR HABITS

It is frequently stated in textbooks that the break-up of childhood habits due to the physiological changes of puberty makes the elimination of undesirable ones especially possible in early adolescence. The boy who whined can quickly be shamed out of it by an older boy. The girl will learn to manicure her bitten nails. That is true, but it should also be realized that the early adolescent is changing so very rapidly it is hard to keep a new habit, because some new element is likely to enter in and upset it. The stage of middle adolescence is that in which the habits of life are practically decided. Habit forming is *possible* as long as life exists, but this is particularly the time when young people should be encouraged to lay up a large capital that will return rich interest throughout life. Ideals will never appeal more strongly, and old bonds will never again be so weak. The whole strength of the new energies may just as well go into forming habits that will not have to be changed.

Habit forming always follows the same laws. By the "law of exercise" frequent repetitions of a response to a given situation tend to make that response more certain the next time the situation occurs, while a response that is seldom made becomes harder to make again. By the "law of effect" the satisfying result of any response tends to make it habitual, while an annoying result tends to break up that habit. The special thing to remember just now is that there are many new satisfiers and annoyers to which the indi-

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vidual is sensitive, and these often have greater power than years of previous repetition. A recent cartoon entitled "It's the Same Boy" illustrates this. At ten Elmer starts forth to school with torn coat and stockings, disreputable cap and uncombed hair. To his sister's declaration that she "simply will not be seen with him," and his mother's "Come right back, Elmer; you know what father said," the boy's response is "Aw, g'wan! You women folks want to make a sissy of me. These clo'es are good enough." At seventeen his mother protests: "Oh, Elmer! your *best* suit *every* day? Your other is all nicely mended and pressed. And your *new scarf*?" To this Elmer replies: "Great Scott! A fellow has to look decent *once* in a while, don't he?" He *must* win approval in some girl's eyes and she in his. The wise adult will work with rather than against the satisfyingness of these instinctive interests. Why not let the youth have the exalted feeling that comes from "the" girl's hero worship when he leads a religious service exceptionally well? and give the girl the incentive of meeting the boy's own standards of sportsmanship?

Yet the present stock of habits, carried over from childhood, in its turn conditions the new instinctive responses. The boy who has been drilled in habits of courtesy and thoughtfulness will respond to his new interest in girls with a very different set of acts from the one trained in ideas of the subservience of all womankind to the lordly male or from the one who has never been taught *any* rules of manners. The altruistic impulses of the girl will be very differently

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expressed if she has from babyhood breathed the idea that she is of a different and superior order of being or if she has always shared the joys and woes of her neighbors. This time brings possibilities which must be promptly utilized or they will be lost. If all the instinctive capacities are so stimulated that the result is useful to society and to the individual's own future, and these responses are made thoroughly satisfying, vast stores of human energy will be conserved and directed which would otherwise be lost or find their own channel, possibly in a torrent destructive to self and to society.

WHAT HAPPENS TOGETHER STAYS TOGETHER

When we speak of "association of ideas" we sometimes fail to remember that ideas are associated not only with other ideas but with one's own or others' acts and feelings and with habits of acting and feeling toward ideas associated only by chance. Hence, one who desires to understand and guide the ideals and the conduct of boys and girls during this stage of rapid development must be able to see the *whole* situation, with its invisible as well as its visible elements. In fact, what we call ideals are compounded quite as much of emotions as of the ideas that are associated together, and the stronger the emotion mixed up in any combination, the longer will all the elements of that combination stay together.

Generally one's immediate reaction to any situation depends on some feature of it which sticks out and jabs the attention because it—or something like it—

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made a deep impression at some previous time. Nine times out of ten the reaction is to that associated emotion rather than to the real facts in the present case. Sometimes this prominent element has absolutely nothing to do with the situation except that it happened to be associated with it in one's first experience. It is a valuable habit for young people to acquire to be able to analyze situations for themselves and know just what it is that is responsible for their feeling. If a girl can analyze her dislike of a schoolmate and realize that it is based on nothing whatever but her resemblance to another girl with whom she had an unpleasant experience, she is learning to eliminate prejudice. Who can estimate the wide-reaching effect in the future of a generation of citizens who have learned to analyze situations without bias and act on facts instead of prejudices?

THE EFFECTIVE EDUCATIONAL USE OF ASSOCIATIONS

If you wish to make really effective the presentation of the highest ideals you want boys and girls to follow, see that in the situations of school and church life these ideals have their most outstanding associations with instinctive satisfyingness and with the best of their past memories. "Put together what you wish to go together; separate what you wish to keep apart." There is much in a name, and not only nouns but verbs and adjectives and whole sentences have unreasoned and even wholly forgotten associations which magnify or destroy their powers as motives. The religious phraseology of one generation almost always

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has in the minds of the next curious and unsuspected and often unpleasant associations. The younger people have not experienced the associations that give these phrases such great power with the older people. Someone must bridge the difference by understanding the other point of view. It seems more just to ask the older and more experienced to translate their ideals, yet we may justly appeal to the chivalry of the young to make the effort to understand those who have lost the flexibility of youth.

SUMMARY

1. Because the nervous system is the starter, steering gear, and brake of the human personality, better results in character education will be obtained by the aid of some accurate knowledge of how the nervous system works. This knowledge is especially desirable for those attempting to guide young persons during the years when the engine naturally gives most speed.

2. The mastery of a few technical phrases simplifies matters and saves time in the end. "Stimulus—reaction" and "situation—response" relations of nerves and environment lie at the base of all learning and all conduct. Part of the complex situation to which any individual responds at any time is *internal*, and this as well as the outer situation is to be considered and as far as possible controlled.

3. Development of Christian character depends on the possibilities of a given individual's instincts and capacities, but no instinct or capacity can respond until it has been stimulated, and it is the duty of education

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to see that all the desirable possibilities are aroused and given opportunity for wholesome exercise. Hence, work and play are of equal value with instruction in making ideals effective.

4. The middle teens are the years in which all parts of the physical and mental organism are adjusted to each other for adult life. Hence, it is of supreme importance for forming habits that lead to physical, mental, social, and spiritual health, vigor, and usefulness.

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ASSIGNMENT

1. Make out a schedule for a week of the entire time of one sixteen- or seventeen-year-old boy or girl as it is actually spent.

2. What instincts, tendencies, and capacities are being most stimulated?

3. What *new* habits are being formed? By what *means*? Are these desirable? From what standpoint?

4. Name some possibility in this person which is not being adequately developed. What could you suggest to be done about it?

CHAPTER IV

EMOTION AND DEVELOPMENT

WE have just seen how important is the fact that whatever is put together tends to stay together. There are various bonds of association, such as the mere happening at the same time or in immediate succession; similarity or contrast; harmony, or part and whole; cause and effect; but strongest of all are associations formed by feeling. Emotion is, as someone puts it, "the stickiest glue there is." If ideas cling together not so much because of their logical reasonableness as because of the feeling that "glues" them; and if the satisfyingness or annoyingness of some entirely chance accompaniment often determines what habits of acting shall be formed, it is evident we are on the track of one of the secret springs that make the machinery go. What is "emotion," that it so largely dominates action and will? The question is particularly important at this stage of youth, for action and will are now getting their permanent "set," and emotion is most intense.

THE RELATION BETWEEN RESPONSE AND FEELING

We have seen that nerves never start their activity without some sort of outer or inner stimulus, and that of all the varied possible "paths" from a receptor there seem to be some connections that will almost certainly be tried *first*. These combinations, which are all ready

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to be set off by some external or internal situation, lead the effectors to actions that are called instinctive, and we define instincts as "unlearned responses to a situation."

Now, whatever response may be made, the person becomes aware of certain sensations, usually of two kinds. One is brought by the sense organ originally stimulated and is recognized as, for example, heat or sound or hunger; the other comes from the inside as the result of the responses made by the body itself.

The first kind of sensation may produce a distinct feeling, such as the satisfyingness of the warmth from a camp fire in winter or the annoyingness of loud and discordant sounds, and we may name these in the one case "comfort" and in the other "vexation." Such feelings are a sort of mild emotion, but we usually reserve the term "emotion" for the conscious state aroused by the automatic results within the body of the aroused glands and viscera, and the action of involuntary as well as voluntary muscles. If the clothing catches in the fire, or if a noise is associated with some known or imagined danger, the automatic response conducts the nerve impulse to the adrenal glands as well as to the voluntary muscles used in running and screaming. These unlearned responses produce an *emotion*, recognized according to their intensity and extent as fright or terror.

The nerve-gland-muscle reactions within the body generally take place in certain combinations, or "patterns," which are generally recognized. Trembling lips, dry tongue, a "caving" at the stomach, and per-

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haps hair standing on end go together so frequently that everyone recognizes this as a response of fright or terror. The action of the face muscles, the way of breathing, and the vocal expression of laughter are a typical pattern combination of joy or mirth. It is a curious fact that the emotion is determined not by the actual situation but by the pattern of the response. We might say of one who recognized that his clothing was on fire but coolly put it out and walked away without a tremor that "he didn't seem a bit frightened"; while we might accuse the girl who trembled and grew pale at the sound of the wind through a knot hole of "being frightened at nothing." If the "pattern" of the response involves the tear glands, and the respiration is made spasmodic, and the heart "heavy," we recognize the emotion of grief or sorrow, whether the situation is failure to win an "A" in examination, or the death of a relative. Again, whether the stimulus is the sight of a certain girl walking with a certain boy or the knowledge that one-self is omitted from the number in a group (otherwise of equal fortune) to receive an invitation to a party or an increase in salary, if the internal response includes a stimulation of the liver, so that the over-supply of gall may actually be tasted, the viscera generally are "upset," and the muscles of the capillaries let the blood rush to the face and head, this "pattern" of response is the emotion of envy or jealousy.

We must not misunderstand the statement that the person becomes aware of the sensations due to the actions of the glands, viscera, and other involuntary

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muscles. It is not by any means the same as saying that the person consciously recognizes these internal happenings for what they are. The first savage to escape from an angry beast most certainly succeeded because his adrenal glands were stimulated; but his sensations were in his heart and lungs and legs, and he was no more aware than you or I of any particular occurrence somewhere in the interior of the "small of his back"! Cannon's demonstration of the work of those glands was published in 1915, and with all the publicity in popular-science magazines since then not one person in a thousand of those who are every day utilizing an accession of energy through rage or fear or pain ever heard or thought of "internal secretions."

Some of the most violent and localized accompaniments of different emotional "patterns" are well known enough—nausea, chills, flushed face and hard breathing, tears, difficult bladder and bowel control, excessive or stopped flow of saliva, contracted or dilated heart, and trembling limbs. And there has grown up through centuries of observation a common-sense conclusion that the effects of oft-repeated or long-continued emotion, especially if violent, are harmful, and, hence, that emotions should be controlled if not entirely repressed. But present-day researches are revealing unsuspected importance in the effects of emotion in the mental life and in character and undreamed-of results from some of the common methods of emotional control.

Usually the immediate effect of emotion is that of a strong stimulant. The specific result depends on the

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path of the nerves that are first stimulated. If they contract muscles or release glandular secretions that have a stimulating effect, there is a very evident increase in muscular or mental energy. There are, however, some stimuli that seem to follow naturally a nerve path that restrains muscular activity or releases glandular secretions that tend to slow down mental and muscular activities. A fear stimulus of ordinary intensity makes it possible for the frightened animal or person to "run like the wind" and to continue without exhaustion until he finds safety. Grief, on the other hand, may render the subject listless, passive, with no inclination for motion even to eat, until death may result. But an emotional stimulus, whether its ordinary effect is to increase activity or inhibit it, if too strong, like an overdose of a stimulating drug, brings about a condition much like paralysis. One may be not only paralyzed with fright but impotent with anger.

A sound body and mind in the course of time recover from even severe emotional disturbances; but if the nerve balance is unstable, and the glands and organs function poorly, an emotional upset leaves lasting results. Those who cared for the children of the war-devastated portions of Europe found that not only did eyes and stomachs and lungs show the result of starvation and unsanitary conditions, but hearts and thyroids and other organs involved in the emotional responses of terror and grief developed marked abnormalities.

Mentally there may be two forms of permanent effects from emotional disturbances. One is the habit of *having* the disturbing emotion; the other is the habit

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of *avoiding* it or the situations that arouse it. This latter habit has a wholesome purpose, but the methods employed may lead to disastrous though unsuspected results in the entire personality. Repressions and inhibitions may succeed in locking up the nerve paths that lead to the special responses whose avoidance is desired; but because any stimulus once received by a nerve has to have an outlet somewhere, the devious paths may have an effect far worse, although concealed, than the original and evident emotion. A young woman brought up to believe in the moral superiority of not expressing emotion had achieved the habit of repressing it. When a series of disasters and catastrophes came suddenly upon the pupils of the school where she was teaching, she went through it all dry-eyed and cool-headed—and then had an illness due to glandular and visceral disturbances that the balked expressions had taken as an outlet. Another, with similar ideals and training, developed a curiously swollen gland in her throat. Doctors tested for tuberculosis, for focal infection of tonsils, teeth, or sinus, but could find nothing. Finally the doctor asked if she had had any recent emotional experience and found that her idolized brother had behaved in a way that had shattered her ideal of him. She had not wept or made other sign of grief, but the intense stimulus had its devious effect. These were perfectly healthy and normal young women. The effect of repression upon those of deficient or abnormal constitution will be brought out in Chapter IX.

Sometimes the effort to avoid the disturbing situa-

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tion results in moral cowardice and unwillingness to face facts and fight temptations; sometimes in deliberate although perhaps unconscious falsifications that attempt to change the situation by ignoring its reality. The ruinous possibilities of this trend hardly need elaboration. On the other hand, habits of wholesome emotional response, of joy and humor and tenderness, are the best possible general tonic for the health of the body as a whole and the working of the glands in particular. This positive value is well brought out by Joseph Lee in a paper read before the National Conference of Social Work and reprinted in the *Survey Graphic* for February 1, 1923.

EMOTIONS AND LIFE PURPOSES

A patent-medicine advertisement was thrust under my door the other day with this caption: "Is life worth living? That depends on the liver." The way the life is lived certainly will depend largely on the emotional attitude toward its possible objects, and that in turn on the normal functioning of all the organs. But the mental effect of emotions has another side.

All of us do two kinds of thinking: reasoned thinking and wish thinking. Of course, all of us ought to make our greatest decisions on a basis of logical reasoning after taking into consideration all the facts which have any bearing on the case. As a matter of fact very few decisions are really made that way. We do what we do because we *want* to. That does not always mean that we *like* to do it, for it may fit in better with the dominating desire to go steadily on with work

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of which one is tired than to think of oneself as lazy or a quitter. We want always to think well of ourselves; so when some action prompted by a powerful instinct of envy or anger makes us uncomfortable, we proceed to use our reason to justify it to ourselves. This process is called rationalizing. In the middle teens feeling is so strong that it is useless to expect average boys or girls to be calculating or reasonable in any situation that moves them deeply. The picture of the future self, its triumphs and achievements, noble, self-sacrificing, but, above all loved and successful, arouses a warm glow of feeling which is a powerful impulse in the direction of the career of service. The approval of "her" or "him," of the admired and respected teacher or pastor, is a far more compelling force than the mere conclusion that this or the other profession is useful and suitable.

Many boys and girls are far more sensitive to the approval or disapproval of older people or of their own companions than anyone suspects. A scolding for some unwise impulsive act; being blamed, whether justly or unjustly, for the failure of some plan that really did not matter greatly; the imputation of a wrong motive; or even the suspicion that one "could have had such an evil thought"—any one of these has again and again crushed the aspirations and paralyzed the ambitions of sensitive and not yet balanced individuals. It is well enough to say that they ought not to take it so hard, or that they need to find out that the world is not very generous and judges acts rather than intentions. The fact remains that great

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possibilities that were not yet sufficiently strong to stand unfavorable treatment have been stunted or paralyzed, months and years of pain, resentment, and grief have been suffered, and sometimes a conviction of inferiority has been permanently fixed. Boys and girls of this age may protect themselves from what hurts them as best they can by apparent carelessness, indifference, and even sullenness; but the sensitiveness is there. There will be failures enough to insure discipline; the older person needs to be on the watch to add the emotional stimuli of courage, faith, and hope to the situation that might otherwise be an overwhelming discouragement or defeat.

A FLOOD TIDE OF EMOTION

The flood tide of physical vitality increases sensitivity to all kinds of external stimuli. There are more colors in the sunset, more meanings in the bird notes, more conscious power in making the goal in basket or football. There are more people, also, to act as stimuli. The senses are fairly overwhelmed with the bombardment of stimuli from every source. The total result is that the world is a constant emotional stimulus.

The balance of internal secretions is not yet permanent. That is, the whole responsive mechanism is in unstable equilibrium, and this increases both the number of internal stimuli and the readiness of the mechanism for emotional response. Sights and sounds and fancies, which a few years later will bring a placid satisfaction or a mild discomfort, now arouse a poignant thrill of ecstasy or anguish.

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Moreover, the vigor and sensitiveness of all the other emotional factors are enhanced by the new forces of the sex life. The emotional associations with these instincts have the intensity of all new experiences. The thrill of the good-night kiss on the way home from the party has its own intensity and the absorbing thrill of novelty besides. The boy who strikes in rage at a bully who is hectoring a little child may not realize the fact, but his habitual emotional reaction to injustice is being increased by a paternal protectiveness.

There is intense satisfyingness in all emotional thrills. Boys and girls of this age not only make emotional response to numerous situations but actively seek emotional situations. The various devices in the amusement parks are founded on this fact. Shooting the chutes and the rapid drop of the "Blue Streak" are intense stimuli of the balance sense in the ears. Fear is a universal response to being suddenly deprived of support or of familiar surroundings, so the whole genus of tunnels, caves with weird sounds, and swings that give violent circular, sidewise, and backward jerks, in amusement features under various names, are warranted to give primitive fear thrills. That is, the spice of danger is added to the sensation of intensely rapid motion. Both of these elements make automobile speeding so tempting that the danger to children and aged pedestrians is forgotten. Peril to themselves is no drawback, for to overflowing vitality even pain itself is interesting. Unless the drill of moral education in childhood has formed habits sufficiently strong, the intensity of such powerful emotions as anger,

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rage, and jealousy may be prolonged or worked up for the excitement they afford. Half the fun in quarreling to make up is in the sense of physical power released by anger; the other half is in the gentle tones and contacts expressing the mood of tenderness aroused by the grief caused by the anger.

POWER AND CONTROL

One of the great driving forces of personality is emotion. At this age the engine seems to bulk larger than the machinery for production! The heat of the furnace, the throbbing of the engine, and the whirring of the wheels are more striking than the output of the plant. It is like a factory that plans to double its output and gets its machinery installed before the enlarged building is completed. Now is the time to see that all the connections are complete, that there are no short circuits or crossed wires, that insulation is properly made wherever necessary, and that the new machinery is adequate to use all available power in producing the desired output. If emotion is properly regulated, like the steady explosion of a gasoline engine, it becomes a dependable driving force; if the control is faulty, there may be a period of sullen inactivity followed by an outburst which results in a wreck. Is a boy or girl to be allowed to form the habit of responding to any displeasing situation by a series of temper fireworks or the slow seething of the chronic grouch? to nurse hurt feelings until they sour or to brood over failure till melancholia results? How is this great engine of power to be managed?

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There are two ways of controlling an individual: from the outside and from the inside. The outside way is by coercion; the inside way by self-control. Coercion may be by fear and force or it may be by an affection that substitutes the will of a loved parent or teacher for one's own desire. This method will last as long as the presence of the person who is loved or feared. When separated from that person the individual is at the mercy of his environment and of the forces within him. The only effective control is self-control.

But if an undesirable response is instinctive, how can it be helped? If a boy or girl realizes that the effect of anger storms is unhappiness to the whole family and a lessening of his own power to meet situations resourcefully, how is self-control to be achieved? The answer is, through controlling the situation. The real situation is made up of many factors, most of which are ignored by the responder. For some reason one or a few elements stand out strong enough to catch attention and are referred to the handiest association, which turns it over to the readiest habit machinery. Often the outstanding element that secures attention reaches through the layers of habits and sets off the primitive machinery, whereas if the whole situation had been taken into account, that response would be seen to be the most awkward and inappropriate that could possibly be made. If one pays attention to a different part of the situation, the situation by that fact becomes different, and the response cannot but be different. The real battle is to want to make a dif-

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ferent response enough to look for the other factors. But this is a victory that can largely be won before the situation arises. The very realization of the effects of uncontrolled emotion is a new internal factor in the whole situation of meeting a disturbing or annoying occurrence. This inner change, slight as it is, may be sufficient to alter the direction of a chain of associated ideas. This alteration will change the whole situation enough so that there is time to look for a way to overcome the annoyance or to extricate oneself from it.

But suppose the emotional machinery has already been aroused: merely to block its expression is a waste of energy that might be used to good purpose. Self-control can also be achieved by purposeful direction of excess energy. A situation whose most prominent factor tends to arouse anger will invariably release the secretions of the adrenal glands and thus actually produce an added amount of physical energy. This can be used up in the effort necessary to restrain the instinctive acts, but this is like using the fire of an engine just to burn itself out. The sensible thing is to use the extra fire for extra steam to make the engine get ahead faster. So the control of rage or temper is not to clench the fists to keep them from beating up somebody and to set the muscles of the jaw and throat to keep from yelling, but to get tremendously busy about something that needs doing and thus utilize this unexpected spurt of energy set free by the glands and sympathetic nerves. Similarly the passive emotion of grief, which is wasteful and exhausting, may be

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transmuted into an active sympathy that produces a new situation tending to remove the overwhelming sense of loss which was the paralyzing factor in the grief.

"Tired of play, little girl?

Tired and angry and sick?

I'll tell you the very best thing to do:

Do something for somebody *quick!*"

It is perfectly possible, furthermore, to carry out definite plans for forming habits of useful responses to emotional situations. The interest of a girl whom he likes is a strong stimulus to a boy of this age. He may spend that energy entirely in planning how to have more time in her presence and in thinking how she looks and what she said, but he has also the capacity to direct part of this energy into performing his tasks so that he may please her with the school grades he receives or a promotion in his job. The girl who knows that younger members of the family delight to "get a rise out of her" can plan to have her own fun by watching what they do when she remains good-tempered. One can get "set" to take teasing and even malicious annoyances as a challenge to a game of making the other person respond in a certain way—perhaps to see how soon that person can be made to laugh. There is no more useful habit for life than that of using to good purpose all the emotions that arise instead of being used up by them.

SUMMARY

1. Emotion is the conscious feeling that accompanies

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many instinctive reactions of the body. These reactions are generally recognized, both by those who experience them and those who observe them, as distinct emotions, such as fright, anger, sorrow, or mirth, according to the different "patterns" taken by their various combinations.

2. Emotional responses may be aroused by an "outer situation," such as falling; by an "inner situation," such as a memory of an insult; and (usually) by situations that are composed of both inner and outer factors. Their effect may be stimulating or depressing, harmful or beneficial, according to their intensity, the organs involved, the character of the chemical secretions discharged, and the sort of activity which affords outlet for the energy aroused.

3. The intense satisfyingness or annoyingness of emotion makes it one of the strongest bonds in associating ideas, actions, and memories, and one of the strongest factors in forming the habits that determine character.

4. During the middle-teen years the newly matured sex interests are sources of powerful emotion, and the internal secretions are struggling for a permanent chemical balance; therefore, the responsive mechanism is likely to be in unstable equilibrium. The larger world of people and of personal experience, which these young people enter as a part of growing up, is a constant, intense stimulus: hence the need of youth for wise help in acquiring ideals and habits of self-control for social rather than selfish ends.

5. Control and direction of emotion are achieved by

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learning to respond to the whole, real situation, not merely to that part of it which is first seen by prejudiced sensitiveness; and by planning ahead a useful channel for the excess energy of emotions that may be unexpectedly aroused.

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ASSIGNMENT

1. Describe in detail one emotional response and the situation that evoked it in an individual or group of midadolescent age.

2. What temporary and permanent effects can you trace? desirable or undesirable?

3. In the schedule asked for last week indicate any evidence of situations purposefully sought for their thrills.

4. What sort of thrills can be expected from the Sunday or midweek plans of your church school for young people of this age?

CHAPTER V

DIFFERENCES IN MENTAL LIFE

ONE Sunday-school teacher was given a class of girls graded according to their nearest birthdays—their fifteenth. In the public school one or more of these same girls was in each grade from lower-fifth to second-year high school, with one epileptic in the ungraded special class. Their chronological age was the same; their pedagogical age, measured by the general average in these school grades, ranged from eleven to sixteen. That is, in point of “book learning,” at least, some had got from one to five years more out of life than some others in the same length of time. How and why could this occur?

NORMAL OR AVERAGE MENTAL DEVELOPMENT

We may better understand these differences in mental growth by comparing them to changes in physical stature. Babies are not all the same length or the same weight when they are born, but we have a right to expect a healthy body to increase steadily in height each year until he has “got his growth.” Now, different adults show a considerable difference in the stature finally attained and also in the rate of growth. Adults of a given height may have reached that stature, one at twelve, another at sixteen, and another at

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twenty; some with intervals of little change alternating with periods of rapid "shooting up," others with a more steady growth. Similarly there are great differences in the mental stature of adult men and women: we have not only intellectual giants but intellectual dwarfs. Some increase steadily in mental power year by year, and it sometimes seems as if others "laid off" mental growth for some months at a time while some other phase of their life was getting all the growth energy.

Every teacher faces difficulties due to this unevenness of development. A group with very similar mental stature, such as a second-year high-school class, may have members ranging from four feet six inches to six feet three inches in height, or from the average height for a ten-year-old to that of a tall adult. A uniform height of chairs, desks, and blackboards based on the average requirement is manifestly impossible without inflicting physical cruelty. But the Sunday-school class described in the opening paragraph showed as great differences in "mental height." The eleven-year-old and the sixteen-year-old are not expected to be interested in the same lesson presentation nor to undertake the same voluntary activities. The teacher's problem is no easier when the eleven-year-old and the sixteen-year-old mental stature occur in persons who happen both to have been born fifteen years ago. We can measure the height of a boy and the height of a chair with the same measuring stick and find a chair to fit the boy. Moreover, if we measure several thousand boys who are sixteen years old

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we shall find not only a wide range of differences but a vast number who are so nearly the same height that it is taken as the norm, or size, for that age. This is true for each year of childhood and youth, so that manufacturers can go ahead and make clothing or chairs for six-year-olds and seven-year-olds and sixteen-year-olds. Is there any way of measuring the mental stature so the mental and spiritual clothing and furniture may fit?

MENTAL AGE

This is exactly the purpose of the intelligence tests on which educators have been working for several years. Obviously there is no way of counting brain cells or mapping their connections, and no tape measure can be applied to ideals and imagination; but we all draw our rough practical conclusions about a child's mental ability by what he can *do*—read, count change, follow directions—and there are ways of measuring these doings. The systematized “mental tests” have worked out a tape measure for this purpose. The results have been recorded in terms of chronological age because the testing was done on children, and all the various systems of tests for the native endowment of intelligence have shown that regular progress in range and coordination of mental powers is to be expected with each added year of chronological age up to about fifteen or sixteen. A more difficult kind of things could be done—or done better and faster—with each added year of age. Those which half or two thirds of all ten-year-old children could do, but nine-

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year-olds failed in doing, became the ten-year-old test ; and so on.

Now, from one quarter to one third of the children ten years old could not do all of the ten-year-old tests. Of these some could do all of the nine-year-old's test, and some could only complete those easily done by most six-year-olds. On the other hand, some ten-year-old children might successfully complete the tests that were to be expected from children of twelve or fourteen. Hence, they were said to have a mental age of ten or six or sixteen years according to the tests completed, whatever their chronological age might be. It was as if a committee of uniform makers should set up a frame so many inches high and wide for each size from four to sixteen years, pass all the children in school through these openings, and then say each had the age of the size garment that would fit him. During the war mental tests were applied to all who entered the army. Adaptations had to be made, but it was found that most adults fitted one of these "frames" that sorted out growing children according to their mental size ; so the term "mental age"—of ten, or six, or fifteen—was applied to adults. This has confused or misled many. Army tests did show that very few adults from eighteen to forty years old needed a larger mental measuring frame than that of the majority of fifteen-year-olds. So the statement that "the mental age of fifteen represents normal adult intelligence" means that "average adult" mental stature is reached by most persons at about fifteen.

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Sooner or later everyone "gets his growth," mentally as well as physically. The boy who at fifteen is taller than his father may soon cease to increase in height, but we expect him to increase in muscular strength, coordination, and endurance for ten years more; indeed, he should be stronger, more skillful, and more hardy at fifty-five than at twenty-five. However, we all know that after any person's adult height and glandular maturity have been reached, physical development comes from increasing *use* of the body, not from its increasing *structural possibilities*. Similarly there is a difference in the kind of mental development which takes place between five and fifteen and that between fifteen and twenty-five or after. Any normal child of ten can use his mind in ways that would have been simply impossible to the same child at five, because he did not then have that much mind to use; but any man who is able to handle a given business problem or moral crisis at fifty can do more wisely than he could have done at fifteen or perhaps eighteen largely because of the added knowledge and skill that the experience of the intervening years has brought. In other words, while the bodies of most boys and girls continue to grow taller and larger during the years of middle adolescence, it is only the exceptional person whose native mental capacity increases after the beginning of this period.

INTELLIGENCE QUOTIENTS: SUBNORMAL AND SUPERNORMAL ABILITY

These intelligence tests, as has been said, were origi-

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nated by educators working with growing children. If a child of ten could get no further than the eight-year-old tests, it was quite certain that two years later he could not do the tests for the twelve years he would then have reached; also, it was probable that he could do more than the eight-year-old standard but less than the ten-year amount. There seemed to be a ratio of retarded or accelerated progress according to present standing. This was roughly expressed by dividing the child's mental age according to the tests passed by his chronological age and using the quotient to express his probable permanent relation to normal progress. For example, a ten-year-old who passed eight-year tests would have an intelligence quotient (I. Q. for short) of $8 \div 10 = .80$. Other ten-year-olds might have mental ages of six and thirteen, and their respective I. Q.s would be .60 and 1.30.

When this principle was applied to adults, it was found that a comparatively large number reached the sixteen-year-old standard, while a very few passed tests of increasing difficulty equal to about one or two more years of difference in the graded tests; so some psychologists, using the age footrule, said that fifteen years is "normal," sixteen "bright normal," seventeen "superior," and eighteen "very superior" adult intelligence. The intelligence quotient of adults of any age was then found by those who used this method.

The whole matter of intelligence tests is still in a stage where it is not wise to draw positive conclusions from any of the data so far secured. Methods have a long way to go to insure precision. Yet many gen-

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eral facts of value have emerged. Even if we are not sure of exactly what the differences are, the wide range of mental differences in boys and girls of a given age, as well as between grown men and women, must be taken into account in any plans that involve learning or doing by any group. Terman finds that about fifteen of every one hundred school children are of "dull" or "border-line" intelligence, and that about two of those will never, however long they live, have an intelligence above that which is normal to the average ten- or eleven-year-old child. Another fifteen of the hundred are of superior intelligence, and two or three of them of exceptional ability, though "genius" is found, statistically, as "one in a thousand."

During childhood these variations are most evident in the ease or difficulty of school progress; but as the middle teens bring wider social relations and responsibilities, more serious consequences arise. An instance is given of a girl of seventeen who had "attended excellent schools for eleven years and been recently promoted to the seventh grade. The teacher . . . admits that she cannot do the work of that grade but says, 'I haven't the heart to let her fail in the sixth grade for the third time.' She studies very hard and says she wants to become a teacher! . . . The aunt with whom she lived is very intelligent, but had never thought of this girl as feeble-minded and had suffered much concern and humiliation because of her inability to conduct herself properly toward men and not to appropriate other people's property."

Some who are definitely feeble-minded are vivacious,

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ready talkers, full of fun and good humor, and their parents or friends do not suspect the mental deficiency. These simpler constitutions, strained to the breaking point by complex community life under modern conditions, should not be undervalued; but if they are not given the oversight and direction they need they are pretty sure to become criminals, prostitutes, or failures in the economic world.

On the other hand, the very superior abilities are often unsuspected because there is nothing in the environment to stimulate them. "The future welfare of the country hinges in no small degree upon the right education of these superior children. Whether civilization moves on and up depends most on the advances made by creative thinkers and leaders in science, politics, art, morality, and religion. Moderate ability can follow or imitate, but genius must show the way."¹ The very meaning of "average" implies as many below as above it, and the inertia of the "average" tends to make them sag into the ways of doing that take the least thinking; so we may expect most folks to be common. Indeed, "vulgar" means "the people's" way of doing things. It takes discrimination not to be vulgar in one's tastes, and discrimination requires effort from anyone; and this mental energy many do not possess. The emotional development of the middle teens affords the golden opportunity to stimulate not only the ability but the desire of these gifted ones to use their superior intelligence

¹From *The Measurement of Intelligence*, by Terman (page 12), courtesy of Houghton Mifflin Company, Publishers.

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in leadership for the good of common folks and the glory of God.

Intelligence and school grades are by no means directly related. Usually the normal or superior boys and girls stay in school and like it, while the dull and backward become discouraged and drop out. At the average progress of one grade a year middle adolescence is the high-school age; but many sixteen and seventeen-year-olds are in college, and many of equal intellectual ability are at work, although in all too many communities or economic groups they have had no opportunity even to complete the elementary grades.

WHAT INTELLIGENCE TESTS CANNOT SHOW

Professor Woodworth defines their scope as showing the ability to learn from ordinary experience and to apply or adapt it to new situations; to persist and to try out different methods in solving a new problem; and to be interested and curious regarding things and people. The tests are not planned to and do *not* show special abilities for dealing with tools or creating artistic products; nor do they show anything about ability for getting along well with family and associates, or living in accordance with high ideals, or managing subordinates, or pleasing others instead of oneself. Among the definitely feeble-minded there are persons with affection, loyalty, perseverance, honesty, trustworthiness, and good will to their fellows such that they become useful and beloved members of the family or community. There are among persons of average and superior ability those who are indifferent,

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lazy, vicious, and utterly selfish and cruel. That is, while moral defect often accompanies mental defect, and the person of normal mentality should have normal moral susceptibilities, this is not always the case.

Character is made up of attitudes and habits of feeling and doing as well as of capacities of thinking, and a right emotional stimulation may secure a desirable response in feeling and in effort which may be directed by another's intelligence if one's own is inadequate. Intelligence tests must fail to show what might be called the moral potential and energy dynamic of the individual.

But, dull or average, commonplace or brilliant, most boys and girls of fifteen to seventeen have already received the largest part of their working life capital of intelligence, emotions, and bodily functions. From now on development is to be in terms of ability to use their own dower of capacities, whether opulent or meager. Without guidance and training those with the richest powers of personality may be as blundering and wasteful, as socially unproductive, as the most stupid. Moreover, while the mental life has reached practically the same range of capacities which will be found throughout the adult years, the physiological period of middle adolescence may be counted on to furnish certain leverages and forces to steer all the mental energy available into pretty definite channels.

EMOTIONAL THINKING

A girl of sixteen cried to think that she and her loved chum would be in different colleges—and

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all the while "thoroughly enjoyed to be in this sad frame of mind"! The avidity for thrills holds for intellectual experience and adventure as well as for physical and social activities. To any person with a normal dose of self-assertiveness there is a distinct challenge in the forbidden and few young persons have a less than normal amount of the masterful quality. The consciousness of power sets them out looking for worlds to conquer—not the worlds their elders set them to conquer as lessons or jobs, but the worlds occupied by those elders for their own comfort and carefully fenced in with conventionalities, customs, and prejudices. Yet among themselves all the pressure of the "instinct of the herd" is to conform, so that the form of mental adventure most exciting to a given boy or girl may almost be figured as the resultant of the interests for the moment uppermost in their particular set and the topic most sure to "get a rise out of" most adults they know. The clear-sightedness and moral energy of this age can become the greatest power for the world's regeneration. There is a keen desire to explore into the unfamiliar, to incur danger from opposing some strong force of authority or disapproval, and to feel the elation of escaping that danger by the strength of one's own ability or the united force of one's loyal contemporaries. It is in this emotional daring of the mind that progress is reborn in each generation.

Emotional thinking characteristically ignores the factors that are contrary to desire. To wish ardently to have a thing is almost or wholly to believe it must

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be so. To construct in imagination a beautiful ideal is satisfying, while to meet the obstructions of stubborn conditions in carrying out that ideal is extremely annoying. Normal outlets for the impulsiveness of the nervous system at this age will insure the best possible development of sound judgment. Mental inventiveness and exploration are naturally accompanied by an eagerness to get into action forthwith. Delay is most exasperating. The best antidote for jumping at conclusions is to have to work them out. The more of the solid reality of experience imagination has for its building material, the less will be the danger of emotionally devastating disillusionment that weakens the girl or boy for further effort.

Repression of the impulse to act on newly evolved ideas results differently according to the make-up of the individual. Many form the habit of being content to dream and do not act when opportunity is later offered. In others resentment and irritation at delay or opposition form a permanent emotional "set" of bitter antagonism to all authority and a malicious intent to "get even" by blocking every plan started by anyone else. In the more docile there may arise an inferiority complex of self-distrust which prevents trusting one's own reason or following one's own conscience. Repressed curiosities often produce unwholesome attitudes either of prudishness or ribaldry. Youth is by nature radical in the literal sense of wanting to get at the root of things. If there is no opportunity to investigate the realities that lie outside of self, we need not be surprised at the sincere

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proposal of vagaries, chimeras, and absurdities when youth comes into the power of maturity.

INTELLECTUAL INTERESTS

The story interest is practically continuous throughout life; hence, fiction may be expected to be the chief diet voluntarily selected. The recent maturing of the sex instincts causes a keen interest in stories of love and romance, especially if combined with adventure. Novels are interpreted personally, and their reading constitutes a very real extension of emotional experience through imagination. At this time, however, the bright boy and girl may be genuinely interested in literary form for its own sake and appreciate the "style" of prose and the rhythms of poetry. Biography is interesting not only for its true tales of heroism and adventure but for its analysis of character. Essays have practically their first attraction, due to the newly appreciated charm of style and also to the noble ideals expressed. Comparatively few will discover these rich pastures for themselves, and one of the delightful privileges of the older friend and teacher is to introduce these responsive, naïve minds to the joys of "real literature."

Not always so joyous in itself, but a privilege nevertheless, is the opportunity to be audience for the first creative literary efforts. There seems to be something inherent in the stage of middle adolescence which moves to expression in writing. Letters, diaries, stories, poems—that is about the order of frequency, with the first all but universal. The retarded sixteen-

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year-old boy in the fourth grade, the feeble-minded or psychopathic girls in a reform school, the valedictorian in high school, the boy away at college or at work, all write letters. It may be "crush" notes to a schoolmate or teacher of the same sex, or love letters to the "case" of the moment, or objective description of scenes and events of real interest and perhaps real literary worth, or luxurious portrayal of all one's inner emotions and imaginings, with introspective analysis thereof; but write one must!

If boys write diaries they do not often confess it; probably a large majority of girls utilize this safety valve of expression, and while they confide to "dear Diary" that no one shall ever, ever see its pages, they are on the lookout for someone with sympathetic insight whom they may allow to read it and thus make the revelations they are too shy ever to put into spoken words. Shallow, pathetic, humorous, tragic may be the personality thus revealed; but the woman to whom the document is given has been granted the most fearless expression of trust a girl can make until she gives herself to her lover. The respect and honor with which this confidence is treated are a test of worthiness to lead growing human souls.

The stories and poems submitted are usually to be encouraged as a means of practice in observing accurately and expressing one's thoughts clearly; only rarely should the secret hope to "become an author" be given a crumb of sustenance! But the social uses of written expression, in reports to the class or school of conventions or summer institute courses, in posters

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and slogans and school songs, in debates and original programs, in records of the good times of the group to be preserved for reminiscence, may be made practical and attractive possibilities to all.

RESPONSES TO ADULT MINDS

While the instinct of mastery is markedly assertive during these years, the instinct of submission also comes into play. It is the basis of loyalty and hero worship which are now so prominent and, according to Woodworth, so satisfying when willingly yielded to "one who so far outclasses us that competition with him is unthinkable." "A prestige person is one to whom you are submissive," and "the more 'prestige' he enjoys in the estimation of the subject, the greater his power of suggestion." It is easy to gain prestige with these older boys and girls if one combines the authority of recognized success in some field—athletics, art, social or political leadership, almost any form of personal prowess—with a flattering attention to the younger ego. Those who wish to exploit them "work" this recipe successfully—to the harm of the defenseless affections and the self-respect of the suggestible youth. Those who have the most sincere and affectionate interest in them need also to guard against sapping their independence by allowing them to be echoes of the mature, stronger personality.

One of the basic purposes of instruction is to make available to the immature person the results of experience other than his own. At this stage of the individual's development the self-assertive eagerness to expe-

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rience for oneself resents any attempt to force upon him the experience of others. The sixteen-year-old girl who told her mother she should elope if she were not permitted to do as she pleased in some other matter added, "And it is what you did at my age."

"Yes, my dear, but I've seen the evil of it."

"Well, *I* want to see the evil of it!"

Yet it is safe to assume that this same girl would have been eager to know from her mother or some other woman, if she had sufficient prestige with her, the data for and against the experiment of elopement. Not insistence but a sort of scientific impersonality that is ready for the sake of good comradeship to bring forth these data of wider experience will find them eagerly sought in the fields in which the young person has immediate personal interest.

This more impersonal attitude is also of great value in modifying emotional response to the intensely personal matters of the young person's successes and failures. If you are seventeen and chagrined and humiliated, it is difficult to analyze the situation so as to gain from it what it really has to give toward winning future success; but if the football or debating coach or your father or the mother of the girl you have offended, instead of pitying or berating you, will sit down and help you make a blue print of a successful campaign and refer to the charcoal-smudgy sketch of this failure as an interesting source of comparison to show how near a thing that went all wrong is to one that would be all right, then this failure is not so tragic, and not at all final. Or if, instead, it is a case

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of "swelled head," someone who is never envious and far too old to be a rival will not be suspected of trying to take the joy out of life if he gives a friendly "tip" as to places where he has made a fool of himself, and it is just possible you may need to be careful.

Most constructive and permanent of all stimulation from adult minds is the genuine sharing of the working motives, the interests in science and art which have for you an irresistible pull, the comradeships with the great in history and literature which are your own inspiration. It is the mind that is absorbed in the fascination of comradeship in Jesus' way of thinking about the world and acting accordingly which will magnetize into Christian fellowship the boys and girls it is your joy to lead.

SUMMARY

1. Mentally as well as physically we all finally "get our growth." Some grow much less and others much more, some more rapidly, and some more slowly, so that in fifteen, sixteen, or seventeen years of life different boys and girls differ widely in the mental stature they have reached. There seems to be evidence that most young people by the end of middle adolescence are capable of the same sort of mental work they will be capable of in adult life.

2. Intelligence tests of various sorts have been devised to measure the native mental endowment of individuals at different stages of growth. They do *not* measure other important elements of personality. Measurements for thousands of school children

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showed that from the average child a certain amount of increase in ability was to be expected each year, so the term "mental age" came into use. Its application to adults is analogous to saying a small woman wears a fourteen-year-size coat, though she may be forty.

3. It is important to recognize the differences in capacity in the mental life of the individuals of a group in order wisely to adjust programs of work and play and to prevent discouragement with tasks too great, or boredom and degeneracy from unutilized mental energy.

4. Most persons do more wish thinking than reason thinking. A high tide of emotion combines at this age with increased mental power to make daring innovations. Repression now may produce either visionaries, idlers, or reactionaries in the future. Opportunity to work out ideas and desires is the best possible corrective and discipline.

5. Maturing intellectual abilities, combined with experience inevitably limited by youth, make a mental "awkward age." The mind needs stiff exercise on problems of real life and a wholesome diet of various interests; and these are best assured by the comradeship, not the domination, of understanding adults.

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Principles of Secondary Education, Inglis, Chapters II and III.

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ASSIGNMENT

1. If you have access to any diary, letters, or written stories or "themes" by boys and girls of fifteen to seventeen, study them and confirm or add to the statement on pages 86 and 87 of this chapter.

2. What books and magazines do your boys and girls read of their own accord? Do they voluntarily read poetry? biography, history, and travel? current events?

3. Who directs the reading of boys and girls not in school?

4. What opportunity are you giving your group for genuine practice in doing their own thinking?

5. Are any boys or girls in your group sufficiently different in mental ability to require individual attention and special planning in assigning lessons in class? in arranging committee service? Have you been taking these differences into account as the cause of any difficulties in their adjustment to work, play or family life?

CHAPTER VI

DREAMS AND IDEALS

INDIVIDUAL boys and girls differ in the amount of time spent in waking idleness, or abstracted heedlessness, thinking of self and the world. They differ also in the range of their imagination and the size and beauty of the air castles, but for each one dreams are from now up to the early twenties a greater practical factor than at any other period in his life.

WHY THEY DREAM

Children and early adolescents build air castles but they feel that there is plenty of time ahead to make the real, final plans. Now that grown-ups are beginning to recognize the new self, and one is almost grown up, there is much more urgency in deciding what this self is to be. As a high-school student put it: "I have got to decide which college I am going to enter in order to know which course to take in high school and I have got to decide what I am going to do to earn my living in order to know which college will best fit me for that. And how am I going to know what I want to do until I have had a chance to try?" The natural result is that one dreams oneself into all kinds of future careers. Moreover, in dreams one can omit all the hardships and handicaps and be always successful, noble, charming, heroic.

Material accumulated by reading, by experience in

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traveling and camping, business advantages in earning money, the successes and failures in school work, in entertaining others, and in responsibilities for managing things, all must be taken into account in planning. "When I was elected president of the Epworth League I took it very seriously and felt that it indicated that I was to be one of the world's greatest leaders." "The applause of the whole village when I had the leading part in a cantata convinced me that I should prepare for grand opera." "Father took me with him to a chamber-of-commerce meeting where someone told of the possibilities for business between the United States and Argentina. That seemed to open a very definite career, and facts about South America seemed to stand out on the pages of every newspaper and magazine."

Another real need of the mind is to generalize from its experiences. Particular facts are naturally pigeon-holed together, and it saves time to use the label that indicates their likeness instead of the separate details. These abstractions move more swiftly and easily than the particular details, but there are now so many more of them, it still takes much time to get them into orderly shape. Emotional and æsthetic sensitiveness is also directly related to the physiological developments of this period. There is a creative urge to make life new and therefore different. It takes time and concentration to

"Grasp this sorry scheme of things entire
And mold it nearer to the heart's desire"

even though the molding be done only in the mind.

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THE LIMITATIONS OF IDEALS

The shapes taken by the dreams of these boys and girls will be simple or intricate, ethereal or matter-of-fact, poetic or prosaic, according to the ability and disposition of the dreamer; but their materials cannot exceed those furnished by experience. The whole background of food, clothing, house furnishings, books, pictures, music, movies, conversation, personal relations, morals, and manners are the stuff from which fantasy selects. It can make improvements and arrange more satisfactory combinations but it can create only by selecting from the materials in each young person's knowledge.

Idealizing involves conscious selection. The ideal of beauty is found by putting together bits of everything beautiful one has known. Yet even if experience has brought little or nothing that is good or beautiful or true, some divine capacity in youth reaches toward it

"Like plants in mines, that never saw the sun,
But sleeping, dream of him and guess where he may
be."

To form worthy and adequate ideals there must be plentiful material. The standard of selection to form ideals from experience is twofold. One is social—what is approved by other people—the other is individual—what is deeply satisfying to oneself. An ideal that is only reasoned out is pale and cold beside the rosy glow of the one which gives emotional satisfaction. "No virtue is safe until it is enthusiastic," and

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that which makes "idea" into "ideal" is found in love.

Just as some boys and girls have more intelligence, so some have more moral and æsthetic insight, more initiative and cleverness in utilizing whatever advantages they have. But while few may search below the obvious, most can be helped to see and taught to use the material they would not discover for themselves. This insight and sagacity are of the very essence of leadership. Those who have the selective power need help to make the greatest use of it; those who have not have all the more need of help in finding ideals they can approve and adopt. In both cases wise and loving leadership is essential.

The desire to dream brings both values and dangers. All this business of sorting and comparing, of thinking things through to their possible ending, of starting over again to find a more satisfactory goal or a smoother path, takes time. It has to be done within oneself, and necessarily while withdrawn from things and people. This withdrawal may be to think through some absorbing project as a preliminary to activity. This is real creative planning. But dreams in which stern realities are omitted may be indulged as a defense or compensation for the sense of inferiority or failure which is often acute after matching immature powers with more mature competitors in work or play or study. It then becomes a dangerous substitute for activity.

PERFECTIONS MUST BE PERSONIFIED

While the ideals themselves may be abstract, the

boy and girl are too near the child to be content with *mere* abstractions. Like the child who could not be comforted with the idea of a guardian angel but wanted the presence of "somebody with a skin face," these idealistic young persons must find their ideals somewhere existent in the flesh.

First is the ideal person. For every age and relation of human life there must be a perfection. Extreme youth is concerned not with all these possibilities but only with those which seem closely related to the self.

1. The adorée or the hero, who objectifies the ideal self.—The boy has been gathering from his hero stories, from the exhortation of parents and teachers, and from other sources a vast amount of material from which to build his ideal of manhood. Some of it, while undoubtedly desirable for anyone who likes that sort of thing, simply isn't the sort of thing he likes. However, among all the qualities held up for his admiration some bring an answering glow of personal ambition: "That is what I would like to be." He learned the meaning of courage from the brave deeds of real persons, and of strength from real difficulties overcome by himself or others he knew. So this ideal self must have been already achieved by others. He wants to see what he will actually be when he is twenty or older and looks about him to find his future self. The girl goes through the same process; and when she has found someone who has a recognizable resemblance to the self she wants to be, she proceeds to stay with her all of the time that circumstances (and the adorée) will permit.

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2. The chum, who is an experiment in ideal friendship.—Chumming begins in later childhood and lasts through life, but the chums change. Just now, when the circle of acquaintances is widening, the “inseparable” of earlier years is often replaced by one who has the glamour of novelty—often to the heartache of the discarded one. But whether one clings to the old habitual companionship and affections or tries a succession of new ones, there is a need to have all the experiments, discoveries, and dreams reflected back from a like-minded, like-experienced person of like age, as they cannot be from the most trusted older confidant. And this is right. The older person will inevitably overstimulate the sensitive young nerves if there is too great intimacy or too constant companionship. Besides, the hero or adorée has already achieved and forgotten and will think one “young,” while the chum will “understand,” and at this time of inner loneliness understanding is rare and precious. The charm of secrets is that they form an exclusive bond of understanding with the *alter ego*. However, there must be differences as well as likenesses. If some young egotist chooses a chum who can be molded into a copy of himself, that copy must not be mistaken for the original, whose superiority must always show. The one who is most conscious of personal imperfections may seek a reflected glory from intimacy with one who has all that he desires.

3. The sweetheart, who is the ideal of romance.—A normal boy is never so absorbed with the figure of the ideal man he is to be that he does not also

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picture his ideal woman. The regular girl over and over busies her dreaming with the ideal of manhood. These too must somewhere exist in the flesh, and, consciously or unconsciously, every boy or girl one meets is being measured by this invisible yardstick. Because the yardstick is invisible, there may be a fairly wide discrepancy between it and the actual measurements of the personality selected as approximately ideal. These dreams of youth grow out of all the experiences of childhood, and their roots reach clear back to forgotten infancy. Most often the boy's first ideal man is his father; the first ideal woman, his mother. The little girl consciously and unconsciously imitates her mother when she is playing being grown up, and the first thought of the husband she is to have when she is grown up is molded on her father. Of course, sometimes there may be an antagonism that determines the ideal by opposites, and the little girl of seven or eight may make a definite resolve, perhaps after a punishment by her father, that she will never marry a man like him. But whether the influence is positive or negative, any person's ideals run into a mold predetermined almost from infancy by the characteristics of the parents.

The normal attitude of the little child to his parents or to the adults who take their place is one of dependence. Middle adolescence is the time when the transition should definitely take place into that attitude of independence which will make the future man or woman ready to shoulder responsibility and to accept the dependence of others. The adorée and the hero

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form the natural step from ideals too closely limited by father and mother to broader human ideals. Outsiders can stimulate latent possibilities the parents may not have possessed or may not have developed in themselves. Those parents do their boys and girls a great wrong who seek to be all-sufficient to them. The girl who says, "I never had any chum but my mother," or "I never felt 'crazy about' the teachers the other girls lost their heads over" is unconsciously confessing that she missed a definite stage necessary for her completest possible development. The mother should have first place and should also qualify as the completest personification of ideal womanhood; but the girl should have sufficient experience with other admirable examples to be able to give her admiring allegiance intelligently. The parallel is true with boys. Every father should be worthy to be his son's hero; but the finest man can exemplify only part of the qualities his own son may be able to develop.

The relation of son to mother and daughter to father inevitably influences the relation of the man or woman to the future mate. If the relation is as affectionate as it should be, there has to be special care against undue bias or prejudice in seeking the ideal sweetheart. Many and many a girl is unconsciously unjust to the boys of her acquaintance. She did not know her father when he was as young as they are and she expects from them now virtues it has taken him the added years to achieve. The girl who has been petted and "spoiled" by her father thinks of her future husband as one who will continue to give her

the same unearned devotion and provide for her all the privileges to which she is accustomed, without her taking an adult's share in responsibility. The boy usually chooses the girl who reminds him of his mother, perhaps in appearance but more certainly in her attitude of good-humored indulgence and admiration for him. "A mother loves you no matter what you do"; and the more "spoiled" the boy, the more that uncritical admiration of himself attracts him in a girl.

4. **There is also the ideal society.**—The gang, which begins in late childhood and has its strongest hold during early adolescence, now persists in an altered form. The "crowd" or the "set" may crystallize into the rigid exclusiveness of the clique. It may be known as a fraternity or a sorority or by some other name; but the entrance requirements will be a pretty close approximation to the common ideals of the group. It is difficult enough to impress one's ideals and purposes on an unsympathetic and antagonistic world without having to cope with anything of like nature within the group. It is the attempt of boys and girls to work out ideal social relations, and the group must be small enough to be manageable. If the ideal takes the form of clothes, the set will consist of those who have like standards in taste and in the amount of expenditure. If the ideal is independence of adult authority, only "tough guys" may be admitted.

5. **The ideal vocation.**—This is the age at which boys and girls are much occupied with plans for a

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future lifework. To be sure, this lifework may be to avoid work! The boy who counts on dad's check-book and the roving youth of the slum streets may both make plans for a life without the restrictions of employment; but they are just as truly *planning* for a future that will be a continuance of their irresponsible present as other boys are planning for a future in the air service or salesmanship.

Childhood was also busy dreaming of the vocation of the grown-up years, but then that future was so far away that one might play at being almost anything. Most boys and girls in middle adolescence are having to meet decisions that force the issue of immediate and far-reaching choice: whether to go to college with Martha, who she loves, or to the same conservatory as Mabel, whom she is beginning to suspect sings better than herself; whether to get two dollars a week more at once in Smith's drug store or stay and learn the business in Jones' grocery. The rivalry with Mabel and the admiration for the Student Volunteer secretary who visits college in her freshman year are emotional factors that within six months may have obscured the girl's vision of grand opera with plans for teaching in an elementary school in China. A new minister may become a boy's hero and change his dreams of lifework from merchant prince and millionaire to boys'-work secretary in a county Young Men's Christian Association.

(Dreams are like steam: they need to be compressed and hitched to machinery or they will evaporate with no result but noise and perhaps some burns.) Boys

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and girls of this age are not sufficiently experienced in human mechanics to get the results of the motor power they are generating without direction and help. Sometimes they are loath to accept suggestions or directions. This help cannot be "put over" on them and it should not be; but they can be helped to understand certain relations of cause and effect and govern themselves accordingly.

SOME DANGERS IN DREAMS

Dreaming is easier than doing. In dreams one can always be successful, can always omit unpleasant and ugly details, can always conquer difficulties; and dreams can be changed at will. If one has actually taken the job he has to get up at the same time every morning and do certain tasks the employer demands. Also, there are rather disagreeable consequences in giving up a job too often. But if one is only *planning* to take the job one may sleep as long as one pleases and not get fired from the dream. It is much pleasanter to dream of applause as a prima donna than to do vocal exercises three hours a day. Though dreams may become an aimless and futile habit they may be made the working drawings of activity. The great need of youth is opportunity to put the dreams into action. This, of course, will react on the dreams themselves and modify them wholesomely. It is easy to "prove oneself" in plans that go no farther than one's own mind; but when one has started something he cannot let go one has to utilize every available reality to put the project through.

DREAMS AND IDEALS

Dreaming may be solitary and selfish, particularly if one lives with unsympathetic and matter-of-fact people. The dreaming boy or girl is likely to be irritating. Doubtless time is wasted; and justice and fair play should see that no time belonging to the help and comfort of others is spent in this inward pleasure. Reading may be a form of dreaming. One becomes identified with the characters in the story. "No story reading until lessons or tasks are done" is a beneficent rule; but to be really effective it should be adopted by the bookworm himself. Another practical consideration is that it is impossible to work out a dream alone. One must share the plan and accept modifications in order to get the help of the other people who are necessary to carry out the project.

The emotional results may be weakening. This is particularly true in devotion to personified ideals. Especially with girls there is a tendency to an orgy of emotional admiration that, because mere emotion ends in the subject's own body, paralyzes activity that could produce real development. Both boys and girls often admire so hard that force and the originality are lost. The "fag" whose admiration leads him to spend all his energy in odd jobs for his hero; the "crush" whose energy is absorbed in emotional admiration and who spends her time in the presence of her adorée instead of accomplishing her own work; and the little "ditto" who simply does and thinks as the hero or heroine does and thinks are all too familiar to leaders of boys and girls. The personified ideal is very real indeed and is wholly helpful as long as it stimulates the immature

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person to the utmost effort in self-development ; but an outgrown ideal may be a drag on progress if the sentimental devotion continues after the ideal has been really reached and outstripped.

There is danger of permanent harm from disillusionment. There is a tremendous responsibility upon any man or woman upon whom youth has placed the garment of ideals. We cannot choose whether we shall wear it but we can choose to wear it worthily. A selfish and unworthy hero, chum, or sweetheart may leave the young life mangled and helpless in suffering or bitter and cynical toward all ideals, or may corrupt the purpose of the life that, through mistaken loyalty, adopts the lower standard.

AN ADEQUATE IDEAL

The Christian parent or teacher has an overwhelming advantage in dealing positively and constructively with the idealizing tendency. The personality, the standards, and the program of Jesus are the perpetual stimulus and inexhaustible satisfier of all that youth seeks.

The ideal person to be or to love is realized in Jesus. The great need of boys and girls is to have the opportunity to see him for themselves. "We needs must love the highest when we see it." Christlikeness is the most tangible and compelling ideal for the self, and the most satisfying experience of affection is found in the reality of his companionship.

The ideal society is a Christian fellowship. The kingdom of God on earth, when it is interpreted in

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terms of present human relationships that are to be strengthened or altered on the basis of Jesus' governing principles of good will, never fails to capture the imagination of normal youth and mold its social vision. This is because the ideal of a Christian social order offers plenty of opportunity for action but leaves the way open for invention untrammelled by a fixed and rigid program, and it appeals to every good thing in the human soul.

The ideal vocation is found in some form of Christian service for others. The purpose of helping to bring in the Christian social order gives to daily occupations the significance that youth always craves. Of all the things the world needs what can I do best? And of the things within my power what will be of the greatest service? To be a bricklayer means building homes for families or places in which food or clothing needed by families may be produced. Every proper occupation has dignity and romance when it is seen as working with God to supply the needs of his children; but it is the responsibility of this generation of adults to see that every job open to these young hands and brains shall actually have that dignity and romance. If it is not there, youth cannot be fooled with sentimentalizing, and nothing is more terrible than the cynicism of youth without ideals or with shattered ideals.

SUMMARY

1. Dreaming or fantasy building of some sort is a common indulgence of most persons throughout their

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lives. Childhood habits of imagining the future, the rapidly extending material of present experience and interests, and the urgency of preparing for earning a living combine to make the dreaming tendency particularly absorbing during these years.

2. Ideals and plans can be formed out of no other materials than those actually in each person's experience; but without stimulated attention valuable material may be neglected or omitted. Wise leadership both directs the dreaming and supplies it with sufficient material of the right sort.

3. The dream ideals are objectified in real persons—the adorée or hero, the chum, the sweetheart, and the gang. These idealized persons have almost limitless influence over the growing personalities and also greatly influence the choice of occupation.

4. Dreaming has great value; but, on the other hand, it may become an easy and pleasant substitute for doing, a refuge from the difficulties of reality, a means of compensating a sense of inferiority, a selfish withdrawal from social duties, or a reprehensible waste of time. The results of too emotional devotion to the personified ideals may also weaken the developing character and personality.

5. The Christian religion offers the most wholesome, stimulating, and satisfying ideals in the personality of Jesus and his plans for social life and unselfish service.

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ASSIGNMENT

1. Of the material from which your group builds its ideals what elements are (a) satisfactory? (b) unsatisfactory or harmful? (c) lacking? (Specify: what elements in home life, what books, etc.)

2. If you can, get an honest statement of the ideals of the members of your group: (a) What real persons do they most admire and why? (b) What is their ideal of friendship? (c) What is their ideal boy (or girl)? (d) What do they hope and desire to be doing ten years from now?

CHAPTER VII

A DETERMINING FORCE

THE working out of dreams and ideals often produces results that are hardly ideal from a coldly critical adult standpoint. Social relationships are difficult and boys and girls have not yet acquired skill. Especially is this true in the relationships of boys and girls with each other. The enthusiasm for each other's company which is a pretty accurate index of the transition from early to middle adolescence is unsympathetically called the "girl-crazy" or "boy-silly" period, as the case may be. The manifestations are less noticeable with some than with others, but it is a period full of problems for parents, teachers, and others who feel responsible for the social happiness and moral safety of the younger generation. But the most real and pressing "problems of youth" are those faced by the young people themselves, and it is they who must solve them. Adults can only *understand* and *help*.

PROBLEMS OF BOYS AND GIRLS

Most of these arise from conditions in a civilization these new members did not produce and which they alternately take for granted and criticize without any feeling of gratitude or obligation. They have been brought into a world that is as it is, and it is their natural purpose to get from it all of satisfaction and to avoid in it all of annoyance possible. In so doing they encounter various problems.

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Lack of sympathy from grown-ups is one of the hardest and most unnecessary of their problems. The boy who has just made for himself the fascinating discovery of the charms of femininity knows he is not "crazy" and the girl does not see how it can be "silly" to spend time and attention in proportion to her interest in observing and admiring the manly attributes of her masculine companions. Of course they seek each other. Why should it be so funny? And why should every "date" be the signal for jests or sneers or sarcasm? Adults laugh at "puppy love" because they have forgotten or have become coarsened. Is it any wonder that a barrier grows up between boys and girls and their uncomprehending elders that effectually shuts off all advice and suggestion regarding the management of this new element in their lives?

Ignorance and false information alike have serious consequences. Inquiring youth always meets "Don'ts" with an insistent "Why?" Often the only answer has been "It is the custom," or "Older people know best." The more passively docile have let it go at that and conformed, but others have insisted on first being given some reason. Often the so-called explanations have produced a disgust, effective enough in securing conformity, but poisonous with suggestions that blight later experiences. The ignorance, commonly called innocence, in which girls were kept for so many generations resulted at best in the possibility of violent emotional wounds from the normal experiences of married life and at worst in "ruin" and disgrace. The girl who was taught to fear all mankind, except a few

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natural protectors, as lying in wait to violate her, and the boy who was taught to regard beauty and charm in girls as a temptation to evil, or a tribute to his superiority, or a prey for his masterfulness, could have only a warped emotional attitude. Both the fears and the vulgarly attired truths often resulted in real illness of the emotional life. Even to-day, when there is less of silence, many are still left in ignorance of all that gives the bare facts moral significance and beauty.

To realize fully the seriousness of the mental and emotional atmosphere surrounding sex knowledge we must recall what was said in Chapter IV of the tenacity of emotional associations and of the ideas and actions linked by an emotional bond. Through these emotional bonds the intense self-consciousness induced by the physical changes of early adolescence has recalled many incidents and words which had seemed entirely lost from memory. The shrug, the smirk, the shocked or horrified expression with which children's natural questions were met and the jests that called forth ribald laughter recur in new connections and with a new understanding. Much of the obscenity indulged in by some boys of this age, and occasionally by girls, is a form of rebellion against the repression or evasion met by normal curiosity. Answered only by falsehoods, the whole subject is associated with lewdness and levity.

Postponement of interests and desires is an increasing problem. Having to "wait until you are older" or can learn more before doing the thing you want to do *now* is a sore trial to boys and girls. It is

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a penalty of civilization. The first dozen years in a child's life have developed the individual. The two or three years of early adolescence have brought into full function the race organs and established their work in relation to the organs of the individual life. Now nature is already looking forward to old age and decline and wishes to see that more new persons are produced while there is the greatest vigor to be transmitted and while there is sufficient strength to protect and nurture the new individuals when they are produced. So the spontaneous attraction of boys and girls to one another comes into prominence when the powers of reproduction are matured and adjusted.

In the primitive tribe the boy acquired the whole social heritage of manhood, and the girl of womanhood, by the time the individual's organism had completed its growth. But as life grew more complex, although puberty continued to occur at the same age, more years were needed to give to the boy the added skill required for earning the maintenance for a family; and the girl was expected to learn various graces and accomplishments, besides more elaborate skill in her tasks. As standards of maintenance and display continue to grow more elaborate, increasing length of time is needed for education. This is part of what the writers on social science call "the lengthening of human infancy." If it were a lengthening of infancy alone, life would be far simpler; but it is a lengthening, rather, of the most yeasty period of adolescence. The race instincts are at their highest pitch of excitability, and the individual has still little

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more than a child's experience in adjusting himself to delay and disappointment. The result is an unstable equilibrium or an explosive tendency of which society has learned the danger both to itself and to the individual. Whether the instinctive desire is for food or property or revenge or sex-gratification, society maintains the right to coerce the individual to its standards. Sometimes there are legal punishments, sometimes taboos and customs; but occasionally the individual breaks through these restrictions and asks what society is going to do about it.

The changed "sphere" of women also complicates matters. The economic and social changes during the present century in the relations between men and women in industry, politics, and family life are having a very real influence on the attitude toward each other of boys and girls. Until recently masculine problems in planning a home were well defined. Could a young man win, against one or more rivals, the "one girl"; and could he earn enough to support her and their children? His rôle might be strenuous but it was simple. But when a fellow knows the "one girl" in his high-school class will by no means "wait for him" in pensive idleness but will either become an efficient business woman or go on through college and medical or law school with him, shall he think of her as the one to ask later to make his home and mother his children? If not, how shall he conduct himself in his relation with her? Has he any obligations to girls so obviously capable of taking care of themselves?

Formerly the girl's voluntary or involuntary choice

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was between marriage with economic dependence, and spinsterhood with meager self-support. Since she can now enter a business or profession that will bring her into contact with many men, several of whom may be socially congenial, and her salary will provide her with prettier clothes and perhaps with a more convenient flat and more artistic furnishings than the boy she likes could give her as a husband, is it worth while to plan for marriage? Why not the pleasures without the sacrifice? Or, indeed, why not *try* marriage? If you don't like it, divorce is easy.

The conventionalities also cause many annoyances. Many social customs have a wise purpose and perhaps are the best arrangement yet discovered for the good of all; but if these customs run counter to the desires of eager young life and are not explained to the eager young intellect, how can we expect youth to conform or to give hearty allegiance? One of the most challenged of the conventionalities is the chaperon. The objection of the "nice" girls and fellows is that they are not being trusted; of the daring and sophisticated ones that the custom is a relic of a bygone age.

For instance: Here is a fast-growing boy of seventeen with an office job that requires strict attention, silence, and little muscular activity. He has a girl, a chum who has also a girl—and a Ford runabout. Labor Day comes on Monday. Two and a half days of freedom, beautiful weather, a perfect road, and in a city two hundred miles away a much-advertised exposition: why not take it in? There is enough consciousness of the claims of convention to feel that it

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isn't quite the thing to take his girl off alone for the trip, but the four will chaperon one another. The car will be a little crowded; but the girls aren't heavy, and none of them mind the crowding. There is much to see in the larger city, and the return journey is put off to the last minute. Then there is tire and engine trouble; but the boys and girls have to be back at work Tuesday morning, so they "make it" by dint of driving all night. "When we got so sleepy we were afraid to steer we parked by the side of the road for a little nap and then went on." They are straight, clean-minded fellows and nice girls. "It isn't as if we hadn't known all about each other. Where's the harm?"

A phase of this same question is the query made over and over again of every sympathetic adviser of young girls. "What is the harm of kissing? The boys don't like you unless you let them." Here are real and conscious problems.

WAYS TO HELP

The first requisite is that the adult leaders shall be absolutely truthful and frank. With the confidence and "grown-upness" of these middle teens comes the conviction of the right to "know all about" anything so important in life as sex relationships, and the healthy-minded boy and girl are perfectly clean and sincere in their questionings. Yet even their wholesome attitude and the willingness of many parents and teachers to impart fuller information at this time is sometimes not enough to overcome the embarrassment and

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evasions due to the flippancy or obscenity with which the subject is involved in the older persons' minds. Only added harm comes from a sentimental attempt to "make the subject beautiful." Any person who does not wholly and steadfastly believe in the inherent beauty of life and all its laws will make sorry work of trying to "add" beauty. The nasty taste is sure to leak through the sugar coating.

Understanding the forces at work is the first way to help. There are so many fallacies and false mysteries in current popular conceptions of sex, and so much sheer nonsense in regard to differences in masculine and feminine abilities and characteristics, that it seems wise to sum up briefly at this point the whole background of human sex behavior.

There are inherent *human likenesses* and *sex differences*. All of us are, first, human beings; and, secondly, male and female. However, individuals wear out and must be replaced if their type of life is to continue. Now, a new individual of any species has a better chance in life if it partakes of the strength of two parents. Moreover, an inheritance from two ancestors makes it possible for the new individual to be different and perhaps an improvement on anything the species has produced heretofore. But to insure the advantages of strength and improvement there must be something to make the individuals who can contribute varied elements to the new life desire the partnership. That is, life even in its simplest plant or animal forms depends on sex differentiation and sex attraction. "Male and female created he them."

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In human life the structures that make possible the bearing and rearing of children and those which provide for begetting and protecting them are unalterably different. These are the *primary sex characteristics*. Whether a human body is to be a potential father or a potential mother is determined for that person from the moment the sperm cell unites with the ovum and has its influence on every tissue as it develops.

There are also *secondary sex characteristics*—physical, mental, emotional, and social. Most girls show a tendency to develop wider hips and a larger pelvic cavity than boys and to store reserve energy in the form of fat. Most boys tend to develop a high potential of muscular energy and to grow hair on the face. Yet there are fat men and men with narrow shoulders or wide hips or smooth faces, and there are hairy women and lean, muscular, narrow-hipped women. Probably this indicates that some of the secondary sex characteristics are partly determined by other than the sex glands, but the laws of glandular interaction are as yet largely undiscovered territory.

Many sex differences are socially stimulated. Some human beings have a stronger natural tendency than others to notice persons and to interpret their behavior and facial expressions with reference to self or to the intimate group, to pour the whole of their affectionate devotion on that small intimate group, and to be alert to and suspicious of persons who might harm it. Because these characteristics have been especially useful in the mother relation, we think of them as typically feminine.

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Other human beings have naturally a keen desire to explore and experiment, to use material objects to increase the effects of their own muscular power, or a tendency to fight or chase any animal or person who interferes with his plans or his possessions. These aptitudes have been cultivated more particularly in the father's function of providing food and protecting the lives of his family, so this aggressiveness and the interest in things and in mechanics rather than in persons are considered typically masculine.

Under conditions in which the mere maintenance of life absorbed all its energy there was little time or opportunity for either sex to develop or to find use for any characteristics or capacities beyond those utilized in the primitive division of labor between father and mother. So both boys and girls came into their adult functions with vast ranges of capacity latent and unsuspected. The pressure of the group on the individual is always toward conformity to an established custom or ideal. The masculine and feminine "types" were the result, first, of environment, then of tradition, finally of education in conformity to tradition. As a matter of fact, both sets of abilities and tendencies are neither masculine nor feminine but human, and under present conditions either men or women may find opportunity to train and use whatever capacity is theirs in largest degree.

Yet education should fit them to do complementary rather than identical service to the world. Not sex rivalry, sex antagonism, nor sex contempt, but sex co-operation and mutual achievement are the desirable

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relationships of boys and girls and men and women in the Christian social order. When boys and girls have a frank understanding of each other as human beings with common interests, it will not be necessary to cultivate a false glamour through sham mysteries that lead to serious consequences.

Boys and girls instinctively attract and mutually stimulate each other. While human life is far more alike than different, its very existence depends on the primary sex differentiation in the organs carrying the germs of new life and on the mechanism by which two germ cells from different individuals *may* be fused. But these organs and mechanisms are futile without some means of insuring that the two germs *will* be fused. To this end nature has elaborated an intricate mechanism of mutual stimuli between two persons of opposite sex, a series of instinctive responses in each to these stimuli, and resulting emotions so pleasurable and satisfying at each step of the approach that the whole chain will be carried out. The girl thrills to the deep voice, admires the hard muscles, and covets the touch of strong, protecting arms. The mature male of any age is involuntarily attracted by the curves of cheek and bosom, velvety skin, and soft loveliness of body of the young girl. Notice that these are all secondary sex characteristics. As to just why these should be such strong mutual stimuli, there is no answer but "because we are made that way."¹

¹For a delightful comment on human instincts see *Psychology: Briefer Course*, James, page 395.

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The conscious side of instincts is emotion, and the emotion that accompanies these mutual attractions is as powerful as their unconscious purpose. To one who has insight there is nothing more to be revered than these first stirrings of the greatest social and spiritual force in human life, no matter how inarticulate or awkward and inadequate, and how temporary, the manifestations may be. If the boy and girl are clean and unspoiled, it takes a strong and real affection to break through the natural insulation of shyness, of reverence before the mystery of personality and the greatness of this new emotion. When the insulation is broken the revelation may be of pain as much as of happiness. It is hard to believe it will be possible for such emotion to fade into the commonplace or this feeling for each other to cease. But the exaltation and the suffering are both part of the process of development.

How does it happen that the same instinctive response may be either a tender and beautiful experience or one that is vulgar and degrading? It is because human beings are an inseparable compound of flesh and spirit, and any physical satisfaction separated from its spiritual meaning and purpose makes the balance less than fully human. The glutton and the drunkard have separated the physical satisfaction of food and drink from their purpose to make a strong and socially serviceable body. The deliberate excitation of physical sex reflexes without affection is the essence of prostitution.

Helping young lives to voluntary discipline of this

great spiritual and social force. To control these reactions to fine and spiritual ends we must know how and to what stimuli they are bound to react. Affection instinctively tends to express itself through caressing physical contacts, and these contacts tend to arouse and enhance affection. Yet caresses are only part of the language of affection. Companionship in projects of mutual interest, evidence of trust and confidence, appreciative and endearing words—all these mutualities of the spirit are associated with the persons for whom affection is felt and may come to take the larger part in expressing that affection. But the more intimate and vital companionships of life need something more. The baby that is not fondled does not thrive. The child brought up in a home with entirely undemonstrative adults is like a plant without sunshine. Most boys and girls are accustomed to hugs and kisses from parents and brothers and sisters, even if only occasionally.

The boy or girl from a demonstratively affectionate family may quite naturally extend the familiar modes of expression to the new members of the widening circle of intimate companions, both boys and girls. On the other hand, in some families all demonstration ceases when the children grow into the awkward age of early adolescence, and these affection-starved lives seize with eagerness the proffered caresses from companions outside the home. These new affections are often very real and deep, and there can be no valid argument against caresses on the score of their being meaningless. The first boy-and-girl kiss may be the

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most rapturously sacred experience in either of the two lives so far.

Then is all the "petting" natural and wholesome and innocent, and are the older generation's fears due to wholesale evil-minded prudery? If there is real danger, what is it? and how is warning to be given without smearing with evil associations the whole range of boy-and-girl liking and attraction? The answer is that growing up brings changes and responsibilities, and that youth is ready to discharge those responsibilities splendidly if it knows how and why. The physical side of growing up has meant the maturing of organs and glands that make possible a new *kind* of life—the life of creation—which brings responsibility for the lifelong happiness and welfare of others. This development means also that one is capable of a new kind of love, strong and permanent enough to stand the strain of the cares and difficulties of the new relationships. This new kind of love includes and glorifies all the other kinds, and needs for its fullness and permanence all kinds of mutual interests—intellectual, artistic, athletic—the pleasure in working side by side in worth-while service, all the joy of understanding and being understood that have been felt through childhood.

Moreover, this same physical maturing involves a new kind of instinctive responses, which cause an emotion so new and overwhelming that it is often mistaken for the whole of the love of which it is a necessary element. One great cause of the increase of divorce and of the very short time that elapses before many

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young people seek thus to be freed from each other is most certainly this confusion of part with whole. So long as young people have little opportunity to stimulate in each other the spiritual passion that comes from comradeship in great and worth-while human interests, while at the same time casual contacts and caresses are freely permitted, this tragic mating on the plane of physical compatibility alone is bound to occur.

A young man still in his teens related his experience and gave the reason for its happy outcome:

"Another fellow and a girl and I were visiting on the porch at the home of one of our bunch from the church. I was sitting beside our hostess in the hammock swing when the others got to fooling over something and then to scuffling. I was taking no part in it, but in the scrimmage the girl beside me was thrown back into my arms. Now, I'd known her for a long time, and we were good pals, and I liked her a lot; but I knew I didn't love her; yet it took all the will power I could summon and all the chivalry my mother had taught me to keep from crushing her in my arms. I didn't, for I knew it was not affection but a physical reflex." He afterward had a very frank and manly talk with the girl, helping her to see the true value and need of womanly reserve, which is not prudish stiffness but the fitting expression of mutual self-respect. The important thing was that at the crisis he knew the difference between primitive emotional reflexes and the fine flower that roots in them—the love that is strong and lasting for married life.

There is no disgrace in having a bodily mechanism

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that responds promptly and with vigor to touch stimuli and no virtue in emotional passivity. Passion is power, the greatest power in the world, and virtue lies in its conscious control to ends that are moral because they build up the life and happiness of others. Social customs may make this control easier or harder, but the mere prevention by outside interference of socially undesirable consequences of this tremendous emotional urge is not developing morally responsible persons.

Giving the knowledge on which to base self-control is an absolutely essential part of adult helpfulness. The study of primitive peoples shows that it was a long time before this emotional urge was discovered to have any relation to the birth of children. It must have taken a good deal of intelligence, of observation, memory, and reason, to link together two events so different and separated by such a lapse of time. We must not forget that no boy or girl ever has had *instinctive* knowledge of this vital fact; it is only as the wisdom of former generations has been made available to them that they are conscious of the purpose or the result of these new and thrilling experiences. Except as more or less distorted views have filtered in from the social attitudes surrounding them, the boys and girls have no idea beyond the present moment. Most girls from protected homes do not know the whole of this chain of instinctive reflex actions. Many boys do know it and, moreover, think that the girls are as conscious of the forces they are stimulating as they themselves are. It is only right and fair that every girl and boy should know the

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social purpose and consequence of instinctive impulses and reactions.

A social-hygiene lecturer has collected a significant list of questions asked her by hundreds of girls, showing their feeling of need for standards. "Many of these questions had to do with experiences in which the unchaperoned motor excursion played a part, and they were questions of a nature to give pause to the idealist who feels that the American girl is safe with the American boy anywhere and at all times. . . . Until parents have banned the motor tête-à-tête, social workers will have motor-car catastrophes to deal with. It is not a reflection on the American boy and girl; it is common-sense recognition that certain things are inherently dangerous, just as they were when the pyramids were new. . . . They are not fools, our boys and girls; they are merely young and inexperienced, ready to go as far in any direction as circumstances impel them. It is for their elders to see that the impelling and the going are in the right direction, and that unnecessary temptations are not put in their way."¹ Anyone who believes unreservedly in both democracy and Christianity is convinced that ultimately the only effective control is self-control. To make self-control possible young persons must have trustworthy information and opportunity for genuine decisions as to their own conduct. Part of this necessary information is the code that has been worked out by society to meet exactly the situations they face.

¹*Social Hygiene Bulletin*, January, 1922.

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If boys and girls of fifteen to seventeen had the knowledge given in this chapter concerning the forces working within them, would they feel that the motor-car chaperon was any more a restriction of personal liberty than "the rules of the road"? Biological knowledge alone will not insure right motives and ideals, but the effective working of motives and ideals is impossible without a basis of physiological facts. It must be part of the foundation on which religious education builds.

Firing the imagination and enlisting enthusiasm for social goals is an active way to help boys and girls make boyhood and girlhood count for the joy of their coming manhood and womanhood and the happiness and welfare of the children they are to father and mother. Unspoiled youth rises naturally to the challenge of using its possibilities, not for self-indulgence and immediate gratification, but for royal spending on others whose potential living is the source of their present energies. It is surprising to how many boys and girls the relation of sex attraction and sex sensation to the spiritual and social life and happiness of the family comes as an absolutely new idea. They may have lived in an affectionate family all their lives, but, like most of us, they need to have the obvious pointed out before they see it. That is, uninterpreted knowledge is not enough.

Boys and girls who regularly read the newspapers and go to the movies have a wide assortment of physiological and social facts regarding sex; but their interpretations of them, their philosophy of life, are

superficial and for the most part false. When the newspapers and the movies give one interpretation and one emphasis with a unanimity that carries conviction, and their grown-up friends either offer no different philosophy or fail to act on it, what other conclusion can boys and girls draw than that sex is merely a source of such individual and immediate enjoyment as one can succeed in getting from it, and that social consequences are to be "got by" if one is clever enough? One trouble is that the average happily married and contented man or woman is inarticulate, while few of those who make a failure of their affections are silent. Opinion is formed by what one hears, and it is high time that those who know the value and the cost of successful love relations should put it into words to the generation about to make its own venture.

Of course these observant youngsters see the evidence that "marriage is a failure"; but they have not enough experience to see until it is pointed out to them that practically all the failures in love come from selfishness. Help them to watch the conduct of happily married people and see what makes their love a success. When they realize how much love and self-sacrifice it takes to keep a home happy they are ready to understand that the affection engendered by caresses is not meant for casual and promiscuous enjoyment. Love is the dynamo of life and when it is linked up by association and habit to kindly and serviceable acts it "never faileth"; but when it is selfishly short-circuited to responses in the subject's own body it "profiteth nothing."

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The fun of consciously shaping "society" and its "rules of the game" is an immediately appealing means of helping young folk to do real, creative, Christian service. These growing, romantic boys and girls must understand their sex life and have a wholesome, constructive attitude toward it, then their social and recreational life must be ordered accordingly. Who is to do the ordering? They resent "orders" from adults; still, they are not wise and experienced enough to organize social customs to fit emergencies. The evident solution is *comradely cooperation between the young folk and their elders*. There is no special opposition to customs because they are old if they are appropriate. Eating with a fork is not likely to be protested until some other utensil replaces the forks as they did fingers and knives.

This is the age to which the spirit of chivalry makes its most romantic appeal. But most of the conventions of the old chivalry simply cannot be applied in a world approaching universal suffrage, coeducation, and vocations decided by individual fitness, not by sex. The present generation is finding its knight-errantry not in rescuing helpless and beautiful damsels singly from bold villains or fiery dragons but in rescuing thousands and millions by constitutional amendments, industrial and educational legislation, and international conventions. The rising generation is ready to undertake the quest for world freedom and world peace. But the new chivalry has not yet formulated its code of ethics or of etiquette. It may be trusted to establish customs of value and beauty if its imagi-

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nation can be stimulated and its inventiveness guided.

Arts of cooking and of dining represent a long development of the social and pleasurable possibilities of the instinct for food. A new utensil or a new delicacy requires a new rule for its use. Boys and girls are eager to know "how it is done" in the best circles they hope to enter. They are equally ready to refine and beautify sex attraction into social attractiveness. Why cannot they invent and help to perfect sensible and beautiful forms for our new and different social life?

It is to be remembered that conversation is always limited as to subject matter by mutual interests and common experiences, and as to form by intelligence and education. Miss Addams has pointed out that with the vast majority of boys and girls the place of music, books, and pictures as conversational background is taken by the movies, shows, and dance halls. They may attend ball games but they do not participate in athletics together, and the remaining possibilities are eating, walking, amusement parks, and automobile riding—or just spooning. It is only a small number of boys and girls of this age who have opportunities for learning each other's capacities and interests through high-school classes or musical, literary, and dramatic clubs. When the common experiences are confined to those of the senses, is it strange that they seek to stimulate sense thrills in each other?

But whether inarticulate, even illiterate, or facile in ideas and in speech, boys and girls who are attracted to each other want to *do* as well as talk, and to express their affection. The folk dances were a carefully con-

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sidered form of expression worked out to meet this social need under Old World conditions. If they do not meet our own needs, can we produce a form of expression that will be joyous and beautiful yet preserve the delicacies and reticences of demeanor that are so pleasurable? There is a technique of tenderness which may be learned and still further improved until it shall help even the least endowed of these young persons to practice the love that is "patient and kind, not forward and self-assertive nor boastful and conceited, . . . does not behave unbecomingly nor seek to aggrandize nor blaze out in passionate anger nor brood over wrongs, . . . knows how to be silent, . . . is full of trust, full of hope, full of patient endurance" (Weymouth's translation of 1 Cor. 13. 4-7).

SUMMARY

1. Middle adolescence brings problems of sex behavior to the adults responsible for their well-being, but far more to the boys and girls themselves. These problems of the young people are made more difficult by psychological, educational, economic, and social conditions in modern civilization, such as conventionalities, traditional taboos of sex knowledge, vulgar and false emotional associations, the increasing postponement of possible marriage, and the changing "sphere" of women. Successful solutions can be made by the young people only as their elders understand both them and their problems and give them the counsel that helps in their own decisions and actions.

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2. Absolutely essential to such help is a thorough understanding by the adult leaders of human sex life, physical and spiritual, and the forces it arouses in boys and girls at this stage of development. While actual sex differences, both primary and secondary, need to be given full and wholesome consideration, more emphasis should be placed on their like interests and capacities as human beings.

3. Youth cannot be helped to self-control without providing a foundation knowledge of the physiological, social, and psychological facts of sex relations. But this knowledge by itself is inadequate for moral success; it must be interpreted to give insight into the spiritual significance and social value of sex, the priceless value of family love, and its cost in will power and self-sacrificing affection.

4. The new conditions of the changing world demand not so much instruction and exhortation from the older, and docile obedience from the younger, as comradely cooperation between the two generations. The wisdom of the past and the experience of the present generation must stimulate the imagination and guide the inventiveness of the oncoming leaders to evolve new and satisfactory codes of sex ethics and sex etiquette.

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ASSIGNMENT

1. Prepare a brief statement regarding the boys and girls of fifteen to seventeen whom you know best: as to (a) anything that tends to make their association wholesome; (b) the sources of greatest danger and temptation to them.

2. What opportunities and responsibilities has the church school in the use of this interest in its program of (a) instruction, (b) fellowship, and (c) activities?

CHAPTER VIII

THE SELF AND REALITY

WHATEVER may be the dreams, the desires, the likings, or the antagonisms of the boy or girl, each lives in a world of people, things, tasks and conditions. The members of the family, the neighbors, the gang, chums, fellow employees, the boss, schoolmates, teachers,—these are reality. So are the daily tasks of work or study. So are the family limousine or the long walk or street-car ride to work or school, the shabby furniture and the insatiable mortgage, or the unrestricted ability to “charge it to dad.” From the adolescent standpoint the people and the surroundings may be unendurable or “adorable” or just tolerable, the tasks may be fascinating or hateful or indifferent; but they are there—stubbornly and immovably there, to be changed only slowly and to a limited degree. The only thing the young person can do is to make some sort of adjustment between the inner self and the outer reality. Success in living consists in continuously making such an adjustment of self to the real world about one that the result is satisfactory both to self and to society. It is through these very adjustments that the permanent personality is being developed. It may be strong, wholesome, and capable, or weak, fragmentary, and warped; but in these years

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it is getting its final "set" and its limitations for the whole lifetime.

WHAT SATISFACTORY CHARACTER REQUIRES

If satisfactory personality implies the *capacity* to make desirable adjustments, satisfactory character implies a steadfast *purpose* to make them. The purpose must belong to the boy or girl, but older persons need to stimulate it and to help increase and clarify its content. One of the prerequisites of socially desirable character is a constant readiness to respond to the demands of whatever situation one may be in. Much of the heedlessness and blundering of youth at this age is due not to any lack of native equipment or capacity, but to being so absorbed in oneself that one does not *care* enough to pay attention to the sights or sounds and signals coming from without.

One of the first requirements in satisfactory adjustment of the self to the situation is the establishment of *socially desirable habits of conduct*. From the tone of one's voice over the telephone to the response when a friend's character is attacked there are desirable ways of meeting situations; and these can be practiced and thus become so fixed that they require little special attention. The importance of middle adolescence consists largely in the fact that habits of conduct in situations not met in childhood are being inevitably formed to last throughout adult life. Not only courteous manners but inner moral attitudes are essentially a matter of habit, and right attitudes can be directed

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and established by intelligent choice of emotional stimuli.

By "moral" we mean whatever is in harmony with the best interests of the largest groups. It requires imagination to see oneself as part of the group, intelligence to choose the action that will be for the best welfare of all concerned, and a strong emotion of good will to that group to induce the effort to carry one's part through. The underlying reason for the value of team games is that they develop such emotional attitudes. That the habit of visualizing oneself and one's work in relation to the larger project and the mutual play of the group actually does carry over from play into the other concerns of life is proved by experience. Our own generation is beginning to see the results of team games for girls in the increased ability of women to work with larger groups in enterprises affecting a "family" as large as the community or the world.

But habit takes care only of the familiar, and the expanding social life and the responsibilities of the middle teens constantly bring new challenges from reality. In satisfactorily developing character conduct is governed by ideals. When a momentary impulse is able to cause a girl or boy with high ideals to blaze away in temper or to read another person's letter, there is a flaw in the personality somewhere. This must be resolutely faced, and ideals and conduct made to square every time. Just as consistent action in different sets of circumstances shows a normal, integral personality, so does the consistency of consecutive acts and choices with the individual's highest ideals show

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integrity of character. Purpose is what binds these choices together, and purpose is determined by the whole "set" of the will; but for the development of satisfactory character that will must be good will to all persons.

Moral courage is not merely a desirable luxury but a fundamental necessity in solid character. *Disintegration of character and, finally, of personality arises fundamentally from an effort to evade that part of reality which is unpleasant or annoying.* Moral courage faces all the facts and acts accordingly. Every human being hates to apologize; but the boy or girl with real integrity faces the unpleasant fact of the wrong that has been committed and the more unpleasant fact that it was himself or herself who did the wrong, and accordingly proceeds to make amends. The one to whom it is intolerable to acknowledge a self that has been rude or unkind or mistaken avoids the person who suffered from that wrong and tries to forget the fact.

Again, the boy or girl with true good will who finds after repeated trials that personal limitations will prevent success in the debating team or in the dramatic or glee clubs will continue to do everything possible for the success of the team or the concert or the play and rejoice in the ability of those who take part. The one who cannot bear to acknowledge limitations will "fool himself" into believing that jealousy and underhand scheming on the part of other candidates and favoritism on the part of the coach are all that stand in the way of success. Such will either luxuriate in

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that meanest and most weakening of emotions—self-pity—or spend his strength in jealous envy or in making the others uncomfortable. These undesirable reactions are so universal we can scarcely call them abnormal, but their effect on both the individual and the group is so pernicious that we must do everything possible to prevent or break up such habits.

TENDENCIES THAT MUST BE TAKEN INTO ACCOUNT

This is a crucial period in the development of character because certain tendencies, potent for both good and ill, are usually present but frequently ignored or misunderstood. First, what are they? Then, how can they be made helpful in adjusting the exceedingly plastic personality to an only slightly elastic reality?

There is the tendency to substitute wishes for facts. The dreaming tendency makes it easy to be satisfied with contemplating plans instead of carrying them out. The plans are so perfect, and they can ignore all inconvenient facts; so unless young people are helped to form the habit of testing all their plans by working them out they are likely to become visionaries.

There is also the tendency to overestimate or underestimate one's own ability. Justice requires that each one should have real opportunity to test out the powers he thinks he has, and that powers be discovered and stimulated in the timid. Justice requires also that no one should be too greatly discouraged or chagrined by the measures that test him but should have

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the confidence and modesty born of accurate knowledge of his present abilities and possibilities.

There is frequently a tendency, often unconscious, to ignore the habits, prejudices, and wishes of other persons. In the rapidly widening social contacts of this age it is natural to depend on the working rules evolved from previous experiences with family, school-mates, and neighborhood adults. Quite naturally persons so youthful do not take into consideration the standards and the methods that are different, and the failure of plans which often follows is quite as much a surprise as a disappointment. The "jolt" may result in an obstinate determination to have one's own way regardless, but it may be used to produce a tolerant recognition of the right of others to differ.

Most dangerous of all to character is the tendency to evade difficulties. The baby's way of meeting any unpleasant situation is to get away from it or to make such a fuss that the unpleasant element will be removed. A well-developed adult personality meets an unpleasant situation by facing it and either removing the unpleasant elements by his own efforts or else going through with the unpleasant task until it is accomplished and the satisfactory goal is reached. A good many people never grow up! The normal infantile attitude toward adults is one of dependence, obedience to authority, and a childish affection determined by the pleasure which the adults give the child. The normal adult is independent in providing for his own wants, self-controlled instead of controlled by authority, stable in his purposes and reliable under

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responsibility, and he takes the attitude of protection and responsibility to others. One of the chief functions of parents and teachers is to help children take the normal steps of progress from one stage to another.

The normal boy and girl of this age should be willing to make their own decisions and take the consequences; to acknowledge mistakes and to face the unpleasant and self-derogatory memories bravely, using them intelligently in guarding future conduct but not morbidly dwelling upon them. The easily hurt ego is usually an infantile self. It wants to crawl away from criticism and blame to someone who will show affectionate pity, instead of overcoming in itself the habits or ignorance which have caused the error and its unhappy consequences.

THE PROCESS OF SUCCESSFUL ADJUSTMENT

Society will be the richer for the completest development in these young persons of every useful possibility and the withering or redirection of every undesirable tendency. This development can take place in no other way than in the process of living. Life's vital processes have been well summed up in Doctor Cabot's happy phrase "work, play, love, and worship." Our young people get these vital experiences through the everyday relationships of home, school, industry, church, and voluntary associations. These offer the stimuli to which reactions must be made, and to alter factors in these constantly acting situations is the only controllable means of altering the course and extent of

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the development of the individual. This control is education in its broadest sense; and education, including but not narrowed to schooling, has its last high peak of opportunity during the years of middle adolescence.

The responsibilities of real work are an indispensable factor in education. This may or may not be paid employment, though there is very great value in meeting the standards that obtain in the world of buying and selling or of producing what other people want to consume. The boy who has always counted on his ability to please and on the quickness with which he can take the thoughts of others, alter them with his individual stamp, and thus get a satisfactory grade in recitation will find that an engine or a machine does not respond favorably merely to a pleasing personality. He has to know the mechanical laws with which he deals and use them exactly as all other people have to use them. The girl who has a reputation for the style of her hats will find that customers will not pay for style if trimmings are pinned or basted on and that they will not substitute originality of design for a neat lining. The imagination of youth fails in details, and employers lack imagination. Sketchy plans and sketchy work will not do.

So also with social enterprises. In high school or Sunday school there is always a boy or girl who scintillates with original plans for a bazaar, for holding song services in the old people's Home, or for conducting a playground for the children across the tracks. Very often this boy or girl is entirely satis-

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fied in contemplating the plan; carrying it out may be beyond his or her enthusiasm. There are more who will carry out the plans if they run on schedule; but when a soprano has a cold at the last minute, or the Sunday-school superintendent insists on some minor alteration of the program, or a family automobile trip comes at the date assigned for teaching baseball to the small new American, it is easier to drop the whole affair than to make the complicated adjustments or the sacrifices necessary for the success of the original plan. Under such circumstances arises the danger of beginning to be undependable. There is no greater service which an adult can render to such boys and girls than to bring to bear every stimulus to induce the habit of responsibility and success.

In an increasing number of States the choice between school and work is not left to the children or their parents until a certain minimum age and attainment have been reached—such as the eighth grade or the sixteenth birthday—so that more and more the final decisions affecting work are made within the very years we are studying. Successful choice of work and adequate preparation for it depend in part on personal ability to manage known resources; often they do not know of the very existence of their own special abilities or of the kind of work in which they would fit most happily; yet the world demands their full tale of bricks, with or without straw.

The causes of the general exodus from school should be reckoned with. A study of the 245,000 employed boys sixteen, seventeen, and eighteen years

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of age in the State of New York (out of an estimated population of 364,000 boys of these ages) was made from data obtained between December, 1918, and June, 1919, in connection with putting into force the military-training law. Six sevenths of all boys of these ages in the State were out of school. More than thirty per cent left on or before reaching the legal age for leaving school, and more than sixty-five per cent remained in school one or more years beyond the compulsory age limit. Regardless of the size of community, of nationality, parentage, or guardianship, and of rank in family about thirty per cent left school before fifteen, about thirty-eight per cent between fifteen and sixteen, and about twenty-six per cent between sixteen and seventeen. The median boy left school at about fifteen and a half years of age after having completed about 8.3 grades. In Cincinnati, in round numbers 18,000 boys and girls between fourteen and eighteen years of age are in all the schools, of all grades, at any one time; and the number of boys and girls of the same age who are employed at any one time is about 8,000, or a little more than thirty per cent. The Connecticut figures show that about twenty-four per cent of all children between fourteen and sixteen in the State are gainfully employed. The vast majority of the New York State boys said they left school "because they wanted to go to work," and less than fifteen per cent reported that they were obliged to go to work. In New York city thirty per cent gave grade graduation as a reason for leaving. Less than ten per cent attended night school, and more

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than sixty per cent reported that they "do not wish to attend."

Why this overwhelming indifference or distaste for schooling? Mr. Burdge, who prepared the report for the New York State Military Training Commission, comments: "The 'reasons' given by these boys are not 'real' reasons but 'good' reasons because the attitude of parents, teachers, and society in general makes them feel the need of justifying themselves." Says a worker in the placement bureau of the Cincinnati School Board: "It is not nearly so much having the extra money to spend as the feeling of independence, of having a place of their own in the world, combined with the adolescent hunger for adventure, for something new." Some boys and girls outspokenly challenge the curriculum with a "What's the use?" of various subjects. Others are not analytical; they simply do not want to stay in school any longer.

Why do they leave? Some of our greatest leaders in education interpret sympathetically the drawbacks of schooling from the adolescent point of view. Sitting at a desk and memorizing things out of books gives little scope for creative originality or for social and cooperative methods. The results of continually trying to do what one cannot do well are a slovenly attitude toward work, the habit of lying down under difficulties, and a dreary expectation of repeated failure. A large part of school work is of the kind that requires ability to handle words and abstract ideas. Practically all the mental testings done on a large scale show that a third or more of our population are dis-

tinctly limited in such ability. Curiosity and investigation are omitted or discouraged in much of classroom routine. So intelligent boys and girls, as well, frequently seek reality in the world of work.

What is the effect of early labor? If the adjustment were satisfactory, we should expect the boys and girls to work happily at the new task and stick to it. But records of employment certificates issued to these young workers show that one third leave their first positions within three or four months, nearly half of them staying less than one month. One boy had fifteen positions in less than twenty-seven months. Nearly another third, however, kept their first positions twenty-one months or longer. As the records gave no information as to wages or reasons for leaving positions, some of this shifting may indicate superior energy and rapid advancement. On the other hand, a social worker of experience testified that "a girl will get a job in another box factory not only at the same wages, but at the same process (for instance, folding ends) just to be in different surroundings."

Mr. Fuller, speaking from a nation-wide knowledge of child labor, says that "at any given time only one half the child laborers under sixteen years of age are actually at work. The child laborer is father to the shifting worker—the last to be hired and the first to be fired." He finds the reason in the inherent unfitness of factory processes to meet their physical and mental necessities. Labor-saving devices have made factory work more sedentary, depriving the large muscles of due exercise and "making an excessive

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demand for the fine and exact movements of the small, accessory muscles, with an accompaniment of severe nervous effort and strain."¹ Skilled labor often requires too long periods of concentrated attention, while unskilled processes deny all expression of individuality and by their monotony destroy enthusiasm. If school has failed to provide for the real needs of a large number of boys and girls, those needs are inevitably and inherently ignored in employment organized to produce the utmost output of goods on the calculation of adult abilities. What is the result in the developing personality? As Professor Jennings puts it, "By continued repression of many of the powers and by forcing activity in powers not yet ready strain is brought about; spontaneity is done away with; interest in work is destroyed; the instinct of workmanship is rooted out, hate for work cultivated in place of it."²

ADJUSTMENT IN PERSONAL RELATIONS

What is the attitude of these young persons not only to their tasks at school or work but to the people they associate with? Can they get along with folks?

It seems to be a pretty well-established fact that a constant stimulation of any nerves, if insufficient to produce an immediate reaction, or if the normal reaction is inhibited, produces a damming up of energy,

¹"Child Labor and Child Nature" and "Child Labor and Mental Age," by Raymond G. Fuller in the *Pedagogical Seminary* for March, 1922.

²Quoted by Raymond G. Fuller, *loc. cit.*

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ready to discharge along whatever nerve path is first open and increase the violence of that reaction out of proportion to the apparent stimulus. Constant stimulation comes from the noise, the temperature, and other conditions accompanying most industrial occupations. Still more constant is the strain of muscle and nerve tensions, which are part of the emotional reaction to work that is disliked, or to the inhibitions of strong instinctive tendencies. One of the commonly noticeable effects is irritability at home or toward associates. The most shifting workers and the most listless pupils come from broken homes and add to the general gloom and bickering when they return to them at night. On the other hand, in the schoolroom or workshop where everyone is interested in his work there are few problems of quarrelsomeness or discipline. The emotional attitude of antagonism to authority may be extended to most adults and reenforce the gregarious impulses of this age period and its keen consciousness of kind so that the individual is disproportionately influenced by associates of his own age. Fatigue breaks down resistance to suggestions and loosens the hold of inhibitions. All these factors enter into the social problems presented by boys and girls in their middle teens.

Have the "apron strings" been untied? A necessary and difficult part of helping the maturing self to make safe and happy adjustment to its grown-up responsibilities is in the readjustments with parents and other adults with whom infantile relations are established as firm habits. The instincts normally awak-

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ening at puberty make it easier for the boys and girls to do their share than it is for the parents who have been adults ever since these young personalities began. The breaking off of the childish dependence and submission is so hard for the parents that they often foster the continuance of these attitudes. But they do not know what they really are doing. The following chapter will give some of the extreme results; but neurologists and psychiatrists trace the nervous breakdowns and the partial inefficiency of vast numbers of "perfectly normal" men and women to an "inferiority complex," which is another way of saying that these persons have been trying to meet their grown-up responsibilities with the emotional attitudes fixed by parents who failed to lead them from dependence to independence.

Can they cooperate with others in mutual enterprises? The kind of doing which is most educational just now is the kind the boys and girls are just now most expressly interested in. There are various personal relations and organized social groupings natural at this period. They form the best possible means of cultivating good judgment, tact, leadership, and resourcefulness. The best way of learning how things are going to strike other people and how other people may be counted on to act is to do things together with them. The best way to learn how to get along with others is to watch oneself as a situation to which others respond. When it is recognized that this tone of voice brings a ready and courteous assent, while that tone of voice or that form of words brings a prompt and

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positive "no" or a sulky compliance, the social education of the young person is progressing rapidly.

Have they wholesome comradeship with adults? The illuminating idea of watching oneself as a situation to which others respond, just suggested, rarely occurs spontaneously to a boy or girl of this age, but most of them gladly utilize it when it is suggested. The greatest usefulness of adults—whether parents, teachers, or mere friends—is not in *telling* what is unknown but in sticking the hooks of interrogation points into their minds, then seeing that information is available when they seek it.

Another necessary method of adult help is by stimulating and stabilizing their immature purposes. To a certain extent the immature will can be reenforced by the steadier will of the mature friend, but the habit of leaning is most weakening and must be carefully guarded against. This may be done by a wise application of the principles of the "conditioned reflex."³ The older friend's scorn of pettiness or gossip or evasions, his enthusiasm for unselfishness, honesty, and magnanimity may be at first reflected because they are the friend's. But the strong instinctive stimulus of affection may establish conditioned reflexes that will be effective in conduct long after the emotional association is forgotten.

THE INDISPENSABLE CONTRIBUTIONS OF RELIGION

Although every normal person must outgrow the

³*The Significance of the Conditional Reflex*, Burnham, National Committee for Mental Hygiene.

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attitude of clinging dependence or submissive fear to any other human being, this independence must not be too prominent if life is to be wholesome. Not authority or inferiority but affectionate loyalty is the bond that holds full-grown personalities together. This loyalty to equals is developed in friendship, discussion, and partnership in service; but all these demand some larger bond, some superior relationship to give them abiding worth and to insure their permanence.

Religion alone furnishes an adequate center of integration. What is theologically termed "the work of the Holy Spirit," which work Jesus defines as to "guide you into all truth," to "teach you all things and bring to your remembrance all that I said unto you," is a continuous need of any life that continues to grow. Loyalty to a cause no matter how great, devotion to principle no matter how true, steadfastness to purpose no matter how high,—all these are abstractions and for the full motor power must have the emotional force of relation to a Person. Nothing has ever been found so potent as Jesus' idea of the heavenly Father, who not only cares for his weak and helpless and erring children but expects them to grow up to be "perfect, as your heavenly Father is perfect."

The growth of well-rounded human personality shows a series of transferred attachments. There is first the clinging dependence on parents, then the imitation and exploration of an admired personality outside the home circle—in the chum and the hero—; then romance brings the search for the other half of self, with whom a complete life may be lived for

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the rest of its duration; but to go no farther than this is to stop on a commonplace level and to give no opportunity or incentive for progress through maturity. The young person who learns to adjust himself, not only to other adults, but to God as made known in Jesus Christ has a perpetual stimulation, ideals that cannot be outgrown, and a companionship that is adequate in every possible situation and experience. To establish this relationship is the most certain way to insure the inner harmony without which life energy is wasted in futile conflicts between vague ideals and primitive desires.

Religion gives adequate and permanent motives. The comradeship of love and service with Jesus Christ and his friends gives both ideal and incentive for work and study. This is what will nerve sensitive young souls to "take hold of life *where it hurts* and find out not how they themselves can escape from that hurt, but how they can prevent that hurt from becoming a permanent factor in the lives of their brothers and sisters."⁴ Wrongs will become, not something from which to protect oneself by some easy method, but a challenge to make them right so that others shall not suffer. The kingdom of God was a great dream, but Jesus gave his life to make it come true; and his friendship has ever since roused youth to pay the cost of making dreams come true, of transforming reality to meet the deepest needs of the inner self.

⁴From *Sex and Common Sense* (page 29), by A. Maude Royden, courtesy of G. P. Putnam's Sons, Publishers.

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SUMMARY

1. Successful human life depends on satisfactory adjustment of the inner self to the world of real facts, persons, and conditions. The normal personality has this capacity. Satisfactory character requires the purpose to make adjustments that are socially desirable. This purpose is carried out by forming habits that square with ideals and by enlarging the ideals as contacts and responsibilities increase.

2. In stimulating the ideals and guiding the habits of boys and girls in the middle teens adults must take due account of the tendencies to substitute wishes for facts, to over- or underestimate their own abilities, to ignore the desires and habits of others, and childishly to evade difficulties.

3. The methods of making satisfactory adjustments to the realities of work and social intercourse are learned in the process of making them in the home, school, church, shop, and social and recreational enterprises. In these the young people may be helped to habits of dependability and success.

4. The years of middle adolescence show the greatest exodus from school to work. This is due less to economic necessity or parental pressure than to the urge of inner desires for independence and self-expression and to the failure of the regular school program to meet the varied needs of widely different mental levels and special abilities. But without adequate vocational guidance the misfits in work are more serious than those in school. The results of premature or mal-

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adjusted employment are economic failure and a hatred of work instead of industrious appreciation and happiness in resulting success.

5. The relation of these young persons to parents, teachers, employers, friends, and associates determines their future attitude to the whole world of persons. It is affected by all the emotional factors of the environment—cooperation or quarrelsomeness, team play or taking mean advantage, interest or discontent, homes broken by discord or united by affectionate trust.

6. One of the greatest needs of boys and girls alike during these years is natural and wholesome comradeship with adults who will stimulate inquiry and provide material for its satisfaction and gradually accustom them to independence.

7. The most adequate and ideal center of affection and loyalty is the Person of the living Christ, who shows the heavenly Father and the way to live as his children, devoting life to glad service.

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ASSIGNMENT

Study your group to see what help in adjusting themselves to their conditions is needed by each person for best development in character. You may use as a guide these questions:

1. What are their habits of conduct that are socially desirable? undesirable?
2. What are their moral attitudes? From what facts do you draw your answer?
3. Is their conduct consistent with their ideals? What ideals?
4. Name for each some observed evidence of the presence or absence of moral courage in facing unpleasant reality.

CHAPTER IX

ABNORMALITIES AND MALADJUSTMENTS

DR. JESSIE TAFT remarks that "‘normal adolescence’ is a combination of terms that may perhaps be considered contradictory. . . . For the adolescence that occurs without stress and strain is too unusual to be called normal, and if it were the usual thing it would have no mental-hygiene problems to be discussed."¹ As a matter of fact, due to our better understanding and better nurture and training of boys and girls during childhood, a large number of them *are* growing up "without any mental hygiene problems to be discussed"; but a good many are not yet sufficiently fortified. Sometimes the strain of growing up proves too much for the individual and something fails.

PHYSICAL MALADJUSTMENTS

By our very definition middle adolescence is bounded on one side by puberty and on the other by the practical cessation of bony growth. That is, all the tissues and organs and glands of the body are still in a state of unstable equilibrium and all working toward a permanent mutual relationship. Also, there is still going on during these years a noticeable extension of

¹From "Mental Hygiene Problems of Normal Adolescence," by Dr. Jessie Taft in *Mental Hygiene* for October, 1921; courtesy of the National Committee for Mental Hygiene.

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bones and muscle, and this growth is costly in energy. It requires good and nourishing food with an adequate supply of different building elements—plenty of sleep, plenty of exercise in the open air but not to the point of strain or overfatigue.

A great deal of the “laziness” and probably most of the nervous breakdowns of the middle teens are directly due to “want of food, drink, or oxygen; exhaustion due to exposure to cold or wet; want of sleep; a period of excessive muscular or mental work; a prolonged emotional strain, worry, or anxiety; a lack of defense against chronic infection; and a failure to eliminate waste products.” Very few boys and girls really overstudy or overwork in the sense that they do more than a smooth-running organism ought to be able to accomplish; but if infected teeth or tonsils or intestines are poisoning the blood, or the growing bones are not getting enough minerals and vitamins, if there are not enough cream and milk and fat in the diet, if poor appetites make the quantity of food too small, if either overexcitement or late hours or a habit of insomnia reduces the amount of sleep, or if the blood vessels and the organs of elimination are not sufficiently helped by the pressures and pumping of exercise, it is to be expected that the machine will wear in spots. Much of the irritability, unstable temper, grouches, and other attitudes that make life difficult for boys and girls and those who have to live with them is due to these causes.

More or less conditioned by the health habits of the individual, yet controlled by other factors not yet well

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known, are the oversecretion or undersecretion of the various endocrine glands. The practical point for the layman to know is that emotional and mental disturbances or sex perversions *may* be due to disturbances of the adrenals, the thyroid, the pituitary, or other glands; and to realize that if normal habits of food and rest and exercise do not cure the difficulty, it may be that a physician can find and cure some of these deeper-lying causes.

MENTAL AND EMOTIONAL MALADJUSTMENTS

Sometimes various physical symptoms, such as loss of appetite with emaciation, insomnia, and even palpitation of the heart, may be not causes but effects of mental difficulties. At this age a certain number of boys and girls are so inadequate to the strain of mental, emotional, or moral adjustments that they settle into habits of thinking and actions that mark them as permanently abnormal. Many of these find their way into the hospitals for the insane in later years, and some become definitely insane even at this age. The largest proportion of inmates in our State hospitals are those diagnosed as "dementia præcox." The name signifies a deterioration of the mind which takes place early (*præcox*). Practically all of them began the mental deterioration before leaving the teens, but they live as long or longer than those mentally well. Hence, by accumulation, they form the large majority of insane cases. Then, there are the various neuroses and psychoses, called hysteria, neurasthenia, psychasthenia, paranoia, manic-depressive insanity, etc., the begin-

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nings of which may occur at this time. *The important thing to know is that much of this waste of life is preventable.* What are some of the causes or tendencies which can be recognized and dealt with?

Inhibitions and repressions may have far-reaching consequences. The normal child meets difficulties with effort sufficient to overcome them and if he is disappointed finds some other interest. Some children, however, give up easily and meet difficulties with inaction and disappointments with sulky resentment. The normal child responds to criticism by altering his actions so as to secure approval, but some children nurse a personal grievance against the critic. Normal children meet mystery with curiosity expressed in frank questioning and investigation. Some children fear either the information or the disapproval or ridicule of others and speculate in fantasy instead of searching for facts.

Even the normal child develops at adolescence a large amount of sensitiveness to the public opinion of a larger or smaller public. The sensitive, shrinking child becomes the shut-in personality, with abnormal sensitiveness to blame or ridicule or to failure to reach his own ideals. This shut-in type is particularly the soil in which dementia præcox develops. The greatest help that can be given is to get inside the wall that is built up as a defense against being hurt and encourage the sensitive soul to meet instead of evading the give-and-take of normal life. One who is afraid to make a suggestion for the action of the group or to take any responsibility for fear of mistake

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or failure or criticism can develop normal initiative only by fighting out the inner battles and being willing to suffer the hurt to his own feelings.

Almost always the difference between making the plunge and not making it depends on the courage imparted by some friend who will reenforce the will at the moment of action and perhaps give a sort of mental and emotional rubbing down after the shock and setting up before the next effort. Of course, there is danger that the supersensitive young person may depend weakly on this one channel of inspiration. It takes much the same sort of skill as in teaching a timid person to swim. Self-confidence must be first established, and courage is much aided by the joy of finding that one has been "going it alone" without knowing it. There is a very general need among all boys and girls at this age of a "confessor" as a sort of safety valve for the expression of queries and ideas, which, if allowed to ferment, might explode and "bust up something." But the shut-in personality has to have the escape valve drilled from the outside through the shell he has created in self-protection.

Several of the most disturbing of the repressed ideas and emotions are those connected with sex. As Dr. Campbell says: "The parent with his or her own personal difficulties, sensitive repressions, likes and dislikes, unable or unwilling to see the origin of these, insists on the child's eliminating those reactions which touch the sensitive spots of the parent. . . . Certain natural interests and actions acquire great emotional significance. They are set aside as different from

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the other interests and actions. A mystery attaches to them. Thought about them causes vague unrest and turmoil . . .—a result which is neither desirable nor necessary. It is not desirable because it is apt to remove from frank discussion a topic which is going to be difficult enough in any case for the child to solve. It is not desirable, because false emotional values will thus be given to the child, and later it may be difficult, if not impossible, to transform them into truer values.”² Hence, many boys and girls feel degraded and hopelessly sinful because of natural physiological processes and perfectly normal sensations and emotions. These “complexes” may be reached without that prying which offends adolescent reserve and without reenforcing the sense of the difference and mystery and shame which is the cause of the trouble. The great need is to set free the energy that is being used in locking up interests, curiosities, fears, and desires so that it may be used in happy, wholesome activities with other persons of their age.

Evasions of reality may make the whole life unreal. The imaginative child finds the make-believe playmates more docile than the children next door, and the ships and castles and pirate’s treasures of fancy far more exciting than lessons or tasks. Especially if the child has some weakness or handicap that puts him at a disadvantage in the rough-and-tumble, give-and-take of home and school life, he is likely to form the habit of escaping unpleasant reality by retiring into

²From an article in *Mental Hygiene* for April, 1920; by permission of the National Committee for Mental Hygiene.

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the world of fancy. In this tendency, too, if the child has been helped to adjust himself to reality and to make up for any real deprivation with resourceful use of compensating powers, adolescence will not prove too hard a storm to weather. But the highly sensitive, nervous organism that has not been hardened to reality meets the adolescent increase of sensitiveness unprotected from knowledge of the existence in the world of pain and sin and sordid ugliness that beat upon the soul like furnace heat or icy sleet upon a naked body. The only way to meet life seems to be to run away from it.

There are various ways of running away, depending on the make-up and the previous habits of the individual. Sometimes it is by developing an inability to do the regular work that has brought contact with the devastating knowledge. Neurasthenia and psychasthenia are manifestations of this wholesale inadequacy to meet the situation. Sometimes the boy or girl is able to sort out those of his experiences which are easy or delightful and to drop from his attention and memory those experiences which are painful, difficult, and intolerable. He then proceeds to live in the easy part of his life, refusing to utilize the other experiences. His nerve cells do not forget, however, and sometimes the neglected portions of life join forces and set up an insurrection. They get control of part of the machinery and produce automatic actions that are unconscious or become conscious as pain of various sorts or as paralysis, deafness, partial or total blindness, and all the other almost incredible mani-

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festations of hysteria. Sometimes they take the entire control and push the easy and pleasant section of ordinary living out of reach, demanding the whole of conscious attention. This is known as the split-off personality. The fight of these two areas for attention is the cause of the condition known as dual personality.

Occasionally a youth makes up for conscious awkwardness or inferiority by dwelling upon fancied superiority in ideals or character or undiscovered talent and weaving about them fantasies in which those who now ignore or laugh at him will be impressed and humbled by his achievement. The ideas develop something like this: "I may not know what to say in a silly, chattering crowd but I know a great deal more about history and mathematics than any of them do." Then, through the desire to have others realize one's superiority: "Indeed, they do know how much smarter I am and they do not talk to me because they are afraid to get beyond their depth. They will not let me talk to the attractive newcomer because they do not want me to cut them out. They are so jealous that they have poisoned the teacher's mind and he will not give me the grades I deserve." And so it goes, until, in a few months or years, the person may come to believe these fancies and really have the delusions of persecution or of grandeur which are typical of paranoia.

Refusal to grow up is the cause of other abnormal personalities. Many persons who have to take grown-up responsibilities do so under inner protest. They would very much prefer to have someone else

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earn the money and let them spend it as they did in carefree childhood. When decisions have to be made which call for painstaking investigation and careful thought, their impulse is to seek advice and to throw the responsibility for the result on the adviser. In their affections they either content themselves with the uncritical, forbearing love of parents or seek to find friends who will show the same uncritical, forbearing ability to "love them no matter what they do." Oftentimes the person who has not outgrown this desire still has sufficient ability to meet the expectations of society so that he seems in all respects like other people. This conflict between inner desire and social approval is the cause of many anxieties, worries, and nervous breakdowns.

But there are boys and girls who fail to establish a normal independence from their early relation to their parents; and when the new energies and desires of their own sex development arise, they are expressed in the old channels. Infantilism may extend not only to making the father and mother the ideal sought for in husband or wife but also to the married relationship itself. "She is not looking for the kind of man whom she can love with a real appreciation of his qualities and a sharing of his interests; she is looking for anyone who will give her the sense of security, the spoiling and indulgence, that the mother supplied. She seeks not a mate but someone to devour. Her hunger is for a pleasurable, carefree existence in which she is responsible neither for work nor love." The boy seeks for someone who will pet him, take care of his clothes

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and food, and make decisions for him, and to whom he can turn for either expressing his affection or finding fault as the irresponsible mood strikes him.

The normal boy or girl needs the challenge of the rivalry of others for the attention and affection of the desired companion and makes such changes in behavior as are necessary to win preference. The infantile boy or girl demands that attention, affection, and preference shall be given according not to effort and desert but to desire. When thwarted they either sulk, or try to make the inattentive person uncomfortable, or retire from the field and take refuge in the inner life of fancy, to give himself the attention and affection he craves.

This self love is a hold-over from another stage normal in early childhood. The little child, after he has realized himself as a separate person, frankly and absolutely enjoys himself. He expects to be the center of attention and the gratification of his senses and desires is all absorbing. Unless late childhood and early adolescence have had their normal growth, the new emotions and energies may express themselves along these same lines, and the boy or girl may seek from themselves the stimulus they desire and fear from others. This is the basis of autoerotic habits which may have physical expression in masturbation or may be confined to solitary erotic daydreams.

A third stage of normal progress is that in which the affections are fixed upon a chum or hero of one's own sex. Because this stage is so recent, and because hero worship is normally one of the strong emotional

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factors throughout middle adolescence, it is small wonder that the new and seldom well-understood sex desires become entangled with this affection. The resulting homosexuality, a real and serious falling in love, may be so violent and become so fixed as to prevent ever falling in love with one of the opposite sex. An unhindered love life is adequate for both relationships; one that is thwarted by the weakness that fears the new force or by false ideas with strong emotional associations is very likely to develop the morbid and unwholesome "crush." This must not be confused with the perfectly wholesome and natural enthusiastic affection of the boy for his hero and the girl for her adorée; it is the substitution of that relationship for the normal interest in the other sex and the entangling with it of the passionate desire for exclusive possession which works harm.

When apparent indifference to the admiration or companionship of boys is due to the girl's absorption in worth-while interests, she should not be made either self-conscious or sex-conscious; but she may need to be reminded that people are quite as important as books. The unsociable boy should also be helped to develop ability to get along happily with all kinds of people and to include girls of his own age in his list of human beings.

HEREDITARY HANDICAPS

The abnormal elements so far described have properly come under the head of maladjustments. No element was absolutely lacking or malformed. With

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sufficient wisdom and patience the boy or girl can be brought into normal and wholesome adjustment. But there are boys and girls whom no amount of training can make like others.

There are real **defects in natural endowment**. At this age feeble-mindedness in its various grades becomes unmistakable. The one who cannot make up school work no matter how many times repeated, and the one upon whom no amount of "suffering the consequences" has any effect show that something has been left out of their make-up. They may be quite like other boys and girls in their liking for athletics, for comradeship, for laughter and good times, and even in real power of leadership; but there are some things they cannot do and some social relationships they can never manage. It is unfair to ask them to attempt these impossibilities and horribly unjust to judge their conduct by usual standards. As was pointed out in Chapter V many of these defectives can become useful and lovable members of society but they must continue to be treated as children in the very ways in which normal boys and girls should be most stimulated to grow up. The childlike docility, the authoritative direction by older persons, and the affectional relation of child to parent are to be accepted and maintained. Objective and impersonal interests must be multiplied, but they cannot be on the same intellectual level as those of the more intelligent.

Some inherit **predispositions to illness** of brain and nerves. The causes of epilepsy and of several forms of insanity are still in dispute. There seems to be evi-

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dence of some hereditary factor in the matter. Whether it is a difference in the make-up of the brain and nerve cells or whether it is a lack of recuperative power which makes them an easy prey to illness, it is a matter of common observation that readiness to succumb to mental illness runs in families just as does low resistance to physical disease. Very often the physical strain and stress of early adolescence and the emotional strain of middle adolescence are the occasions on which the illness first appears. There is a pretty close parallel in the proper procedure between such first appearance and the first appearance of tuberculosis: recognizing the disease for what it is and proceeding promptly and thoroughly to utilize every measure known to science may effect a permanent cure; or it may at least arrest the progress of the disease and make it possible for the individual to live a happy and normal life under special conditions. A great service can be done for these young people if they and all their friends are brought to look upon mental illness as not a disgrace or a terror or a visitation of punishment. The very matter-of-factness of such an attitude often relieves a great deal of stress that has been aggravating the tendency, because it is a *mental* illness, and mental factors are most important.

PRACTICAL SUGGESTIONS

Parents, teachers, and older friends of the queer or difficult or problem boy or girl need first of all to find out the cause or causes that make this person different.

Get advice from competent specialists. If there

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is anything more dangerous than no medical advice it is incompetent advice. The ordinary physician is used to symptoms that indicate physical disturbances and he interprets symptoms as evidence of something wrong in the physical mechanism. The alienist or psychiatrist expects to find a sick mind and knows that many physical ills are caused wholly by the mental unrest; hence, he may overlook some real physical cause. The physical symptoms may disappear entirely when the mental adjustment is righted, and vice versa. A girl's attitude toward her high-school work may be due to the action of her pituitary or adrenal glands, or to lunching entirely on pickles and sandwiches hot with mustard or horseradish, or to an association with some infantile complex. Effective readjustment depends on a true diagnosis. The boy who is having such a difficult time at his first job may be sitting up nights to read novels or to study architecture; he may be absorbed in an inner struggle caused by false ideals and inadequate information in regard to sex; he may be of subnormal mentality. Here again real help depends on knowing exactly what is the matter.

See that no time is lost. The earlier an abnormality is discovered, the greater the hope of cure. Oftentimes the Scoutmaster or Girl Scout captain, the Camp Fire guardian, or the Sunday-school teacher sees the boy or girl with clearer eyes than the parents, who are used to their peculiarities, or the public-school teacher, who has in the large group, new every year, little time for studying the individual. Upon the first intelligent person who suspects defect or abnor-

mality lies the responsibility. The middle teens are the years in which the defective girl is most often betrayed through her sex instincts, and the defective boy made a tool of the criminal. Sympathy, wise guidance, and, when needed, firm control will prevent incalculable misfortune to the individual and to society.

Make practical use of religion. In mental and emotional adjustments religious ideals and motives have great curative power. The personality that is one-sided or is easily dissociated must have some strong integrating force. There is no force so effective as the "interpenetration of personality." But any merely human personality must fail to supply all that is needed. The fact of God and of the indwelling of his Spirit is the greatest available resource, and one that is potent at every point of need. The ingrowing personality needs objective activity but it must be activity with a motive. There is no motive that will act so powerfully and so permanently as that of service to the person who has had the love and the patience to penetrate the inclosing wall and to understand. The wisest and most sympathetic man or woman knows how short a distance can be penetrated and how quickly baffled is the understanding of any other person, surrounded as he is by his own limitations. But it is a simple and workable fact of experience that the sympathy and penetration of a human friend may be the channel for the revelation and indwelling of the One to whose understanding and whose might there is no limit. Leaders who do not try to prescribe the

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way in which God shall do his work find in literal truth that he who made the peculiar personality can find for it a unique service through which personality itself develops new contacts and new powers, and whereby faith makes whole.

SUMMARY

1. The stress and strain of adolescence are not inevitable but under present conditions are common. Sometimes they are too great for an adolescent's resistance or endurance and result in nervous and mental disorders.

2. A large proportion of the difficulties in personality at this age is due to physical maladjustments that can be prevented and often cured by attention to health habits. Organic and glandular diseases are sometimes the underlying causes, and these also are mostly preventable or curable by skilled medical treatment.

3. There are real diseases of the mind with little or no physical basis, but these are almost all susceptible of prevention, cure, or, at least, arrest or improvement by mental hygiene—that is, attention to healthful habits of thinking, acting, and feeling.

4. The principal symptoms that indicate need for special attention to the individual's mental habits are the repressed, shut-in, ingrowing personality; fears and repressions in regard to sex; tendencies to evade reality by escape into fancy (the road to delusions of grandeur, persecution, etc.); and the desire to get off the train of progress at a way station or to turn

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around and go back instead of going on to the terminus of being fully grown-up. This attempt is the cause of infantilism and of the so-called perversions of auto-eroticism and homosexuality, which must be carefully distinguished from slightly exaggerated normal day-dreaming and from ardent but wholesome friendships with the same sex.

5. Some individuals have irremovable handicaps in the way of actual defects or hereditary predisposition to nervous and mental disease, and these must have intelligent treatment according to their possibilities.

6. The teacher or leader who suspects any abnormality is thereby made morally responsible for seeing that someone finds out what actually is the difficulty and what is the proper thing to do. Diagnosis and treatment belong not to the layman but to the specialist; but the specialist must have the cooperation of those who have a natural place in the life of the person who is to be helped back to normal.

7. Whatever the specific method required, the most unfailing source of restorative power is religion.

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ASSIGNMENT

1. Do any boys or girls in your group present problems of behavior or personality? What is the first thing to do toward helping them?

2. What conditions in home or school may need to be changed? From what persons can you seek competent help?

3. Find out what agencies there are in the community for diagnosing and remedying physical defects—public-school or hospital or medical-school clinics, health foundations, county medical bureaus, etc.

4. Do the same for sources of help in mental and emotional illness.

CHAPTER X

THE RELIGIOUS LIFE OF THE MIDDLE TEENS

EACH of the preceding chapters has shown how the Christian religion meets needs of the personality at this stage of its development. This chapter can give a more connected view of the "Christian level of living," which is the normal expression of wholesome and active boys and girls.

HOW YOUTH GROWS UP RELIGIOUSLY

Most persons who think at all now realize that the religion possible to children is vastly different from that of grown-ups; but fewer people have thought out the fact that the transition stage will necessarily have its own variety of religious experiences.

There is no "religious instinct" but a religious development of instincts. The loose and hazy use of the word "instinct," together with some now-abandoned theories of growth, are responsible for an idea that is still rather widely current. This idea attributed the growing interest in religious ideas and in altruistic services to the awakening of a special religious instinct, which, like the sex instinct, was supposed to begin functioning rather abruptly with the physical developments of adolescence. More careful study of

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the religious life of boys and girls from infancy to maturity has demonstrated very clearly that religion is not a separate instinct. If it were, we should find a definite set of reactions to a particular stimulus, taking practically the same "pattern" in all human beings, after the manner of curiosity or anger, for example. Religion is, rather, the coordination of all a person's instincts and capacities to produce conduct in harmony with the most worthy ideals within that person's experiences. The baby in the African bush responds to the fetishes of his tribe because his experiences impress upon him that they have the highest value in procuring the things most important for the persons in that tribe. A Christian child responds with such love and obedience as he is capable of to the idea of God which has been taught him.

Boys and girls in the middle of the teens are rich in capacities for thinking and doing: hence, their religious life can be rich and full; but they have not yet had many of the experiences that, through the coming years, will make religion still richer and fuller to them. One of the cruelest and most needless of limitations is imposed by those religious leaders who teach the young person in the emotional glow of that new religious experience which his elders call conversion that "this is the happiest time of your life." Do they really mean that their own experience has been so poor that all they can offer to these eager and glowing young lives is a monotonous dead level or an anticlimax? Just because all the powers of life are so responsive, and the emotions are so strong, there is

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now the crucial opportunity to build up Christian habits of thinking and action in all the areas of interest. These can and should expand and develop far beyond present possibilities. But the emotional glow and fervor of youth may be so firmly associated with the Christian ideal in every direction in which later life is to expand that there will be laid up an enduring capital of motives which will not fail under later stress. It is the gaps and the bare spots left in youth's equipment of ideals which are the basis of moral failure in later life.

Youth has to find some center of personalization, and for this God alone is adequate. It is as natural for boys and girls to fasten their emotional lives to some personality whose strength and sweetness and achievement they admire as it is for ivy to put forth tendrils. The religion of these years is one of loyalty, and it is absolutely essential that this loyalty be fixed to an object it cannot outgrow. There is only one object to which these tendrils of admiration can be affixed which will never fail nor be disconnected in supporting the weakest life, and which the most exuberant life cannot outgrow; and that is God himself. But just as we often have to fasten strings to the stake by the ivy root to guide the groping tendrils to the wall, human personalities are often needed to help youth find God. That is one of the most real and vital services the adult leader can render.

Religious emotion releases energies. The inner physical forces are constantly supplying emotional stimuli to which life as it is regulated by the con-

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veniences and desires of older people offers no sufficient outlet. The young person who has exuberant physical and mental energy finds an outlet in spite of repression and inhibitions from the disapproval of the community; but there is always a large proportion of young persons in whom these bottled-up energies either die or ferment and explode. The Christian ideal of the well-rounded, complete life offers incentives and programs in which to use every ounce of this emotional energy. However, some boys and girls even thus early have already formed the habit of letting desire evaporate in emotion. If their abilities are to be "saved," they must have some powerful impulse, and this is furnished by Jesus' appeal for workers in the kingdom of God.

YOUTHFUL RELIGIOUS ATTITUDES AND ACTIONS

It is not true that any fundamental religious expression is confined to these years, but during this time the form of expression is often quite different from that in earlier and later periods.

Worship has richer meaning. The mental ability to grasp larger wholes gives a different content to the emotional response to beauty and power. Boys and girls can now appreciate in a new way the grandeur of mountain and sea and forest. The growth of their own personalities, constantly revealing unexpected depths, makes possible a reverence for God as an infinite Personality, which is not so much understood as felt. This reverence, mingled with gratitude

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for greater things than childhood could appreciate, is capable of developing the purest adoration. The sense of mystery in the relation of boys and girls with God is the source of their response to the mystic elements in religion. Unless their ears have been hardened into insensibility by the jazz rhythm accompanying meaningless words, they are now exceptionally sensitive to the religion of emotion expressed in the language of music. Church architecture, too, takes on new significance in producing worshipful attitudes, both from the sentiment of early associations and from a more intelligent appreciation of its intrinsic beauty.

Communion becomes both more mystical and more practical. There is nothing more real than the prayer of childhood; but certainly the prayer of youth, although not more earnest, is more tense. The great, inarticulate need of the changing and often chaotic personality is to be understood and to have its out-reachings satisfied. The attempt is made in various ways: sometimes by "private consultations with myself which were very satisfactory"; sometimes by endless confidential chats with a chum; sometimes by pouring out one's ideals and ambitions to the older hero and listening for advice and criticism. All this is good and helpful if the self has common sense, if the chum has high ideals, and if the older friend is wise; but none of these nor all of them are enough. It is absolutely essential for the enduring vitality and worth of this new personality that it have conscious communion with God, who, "however much more than personality he may be, is, as far as we are capable of

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reaching him, at least a Personality, not merely some impersonal, vital force, nor a mentally abstracted principle."

There are some personalities in whom the motor response to any perception is so prompt that they have little time for the inner elaborations of the experiences that come to them, and these interpret their communion with God into immediate and forceful action. They need to understand that it is truly communion with God to lay before him the puzzling conflicts in the plan of action and to go forth and act upon the conviction that one of these courses or another that seems to have "just occurred to me from somewhere" is right. The sense of moral certainty upon which they act is as real communion as is the enjoyment others get from long silences in which they feel an indescribable emotional certainty of the immediate presence of God. It is probable that if a certain person is temperamentally capable of mystical experiences he will have them now. These experiences will be wholesome in the degree that he is helped to adjust his will to what is by means of them understood of God's purpose.

Questioning of some sort is almost certainly going on. Many now go through the crisis of emotional disillusionment. The testimony of those who have kept in touch with boys and girls of this age through successive high-school generations is that when religious truth has been given undogmatically, in terms of boy-and-girl experience rather than in theological creeds, and when questions have been recognized as

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an honest desire to know and honestly answered as they arose, the youth passes on into maturity without the "inevitable" stage of "torturing doubt." For all but those of the most superior intelligence intellectual sorting and labeling and throwing away of useless timber in one's beliefs do not often come until the next period—that of later adolescence. But there is nevertheless a great deal of questioning. Later childhood has questioned the fact veracity of all the poetry and myth of early childhood's favorite stories. Early adolescence has questioned the authority of the sources of information. Those earlier teens are the years when one can be most passionately denominational. That is the era of partisanship. These recently chosen affiliations generally stand unquestioned during the present stage unless one's hero or adorée, acquired through school or social acquaintance, happens to belong to another church than one's own.

But this may be the time of most violent and agonizing doubt of goodness and loyalty and truth if loved and trusted persons have failed in the relationships associated with oneself or loved ones. The typical question in the depths of such bitter disillusionment is, "How can God be good and let such things happen?" or "How can anyone pretend to be a Christian or be allowed to stay in the church who is doing such things as that?" The danger of leaving these questions unanswered is that the emotional attitude often persists through life, and the young person cuts himself off from the most vital sources of nurture and growth. Because this questioning is emo-

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tional in its source, the answer must satisfy emotion as well as reason.

Loyalty is a powerful emotional lever. There is nothing that so appeals to youth as a chance to help a person whom he loves and in whom he believes to accomplish some worth-while work. A cause may be warmly espoused because it is triumphing, but after the shouting has died the question is, "What next?" There is a more permanent pull in the task that is only begun. Now, all these disappointments and disillusionments of youth can be rightly interpreted into a personal challenge to overcome the individual or social causes of the wrong. Has the prominent and respected church member proved a hypocrite? One can resolve to be so loyal to the real purpose of the church that he himself can never be successfully tempted to use the church for his own personal gain. Has some friend been led into crime or disgrace? It was because there were not enough people alert to evil influences to keep them in curb. That fact becomes a call to join the forces of righteousness. This instinct of loyalty, which in many at this age must have an adversary to fight, can find its only adequate object and thoroughly useful expression in taking sides with Jesus Christ and struggling gallantly in the effort to bring about the new social order which he called the kingdom of God.

Activity is a vital necessity. If no worthy outlet is provided, this activity may be silly and aimless; or, because of a lack of example by which to gauge results, it may be destructive and harmful.

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But there is nothing that girls and boys of this age so much like to do as worth-while, unselfish Christian service. All the emotion generated in adoration and prayer, all the restlessness of questioning or the enthusiasm of loyalty logically result in *doing* something as active partners with God in putting into immediate action the ideals of the Kingdom. At any age the greatest stimulus to effort comes from a sense of sharing confidence and responsibility with the leaders of the enterprise. This mark of confidence never has farther-reaching effects than when it is bestowed on inexperienced youth, confident when it feels the throb of its energy, diffident when it realizes its inexperience. The most winning and challenging statement of Jesus for youth to appropriate is: "No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you."

RELIGION TRANSFORMING LIFE

The ideal of religious education is by skillful formation to make transformation unnecessary. Yet there is a sense in which every life must be transformed. The materials of personality are assembled so rapidly during these years that it is the exceptional young person who can assimilate each new force and each new experience as it comes. Chance forms automatic associations of ideas and actions that are not in the best relation for permanence. Moreover, there is much material of childhood which must be reworked into

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the new whole if it is not to be useless or hindering.

While all are in essential agreement that there is need of power to transform life, there is a deep-lying difference in the ideas and in the consequent methods advocated by various leaders. In the simplest and final analysis the question is whether religion transforms from the inside or from the outside. There are those whose experiences and observations have led them to conclude that the power of God descends from above, like an enveloping flame, and melts and remolds life, changing it to something quite different because of the added element. This seems a fair description of what takes place in the conversion of a person who has all his life consciously or unconsciously set his own ideals, desires, and purposes in opposition to what God has required of him.

There are others whose experiences and observations of persons nurtured from infancy in Christian ideals and habits lead them to think of the power of God as the all-inclusive force of life itself, working in and through all the vital processes of mind and body toward the most complete development of human possibilities. As the child becomes a personality by his relationship with other persons he grows into a Christian personality through his relationship with the personality of God humanly interpreted through Jesus Christ. A person can fail of this highest development by the failure of his guides and protectors to make God a conscious member of the child's circle of friends.

Curiously enough, in the matter of activities, the

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advocates of inside and outside transformation seem to change rôles. There are those who feel that a child can be made a Christian personality by proper training in biblical information, the ritual of worship, and habits of conduct which conform to ideals current among adult Christians in that community. These are oftentimes the very ones who expect a single and complete upheaval at conversion to transform all the habits of conduct and to supply all the information and ideals that are in direct contrast to those of the life spent in wickedness.

The facts of human behavior and growth show that religion has power because it is a relation of persons and, in that sense, is an interaction of something "inside" the individual with something "outside" himself and "inside" someone else. Affection makes loyal and willing obedience to the parents different from the fear that produces only outward conformity. This affection acts as an inner control conditioned by the outer force of the parents' personality. Just so, training in religion is effective when it produces an inner allegiance or desire toward the purpose, ideals, and conduct inculcated by the training. But the inner allegiance has to be bound up with a personal affection or it will evaporate.

It is distinctly to be taken into account that the child's idea of God is inadequate to control the inner allegiance of the growing youth. The child's idea was gained from information given him by others and from experience acquired in acting on that information. If the new parts of the personality are to find

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God great enough and desirable enough to become the center for their growth and upbuilding, it is necessary to have more information and more adequate ideas, to direct the action that *can* produce convincing experiences. A pastor with wide experience with high-school and college students found great confusion and uncertainty in their intellectual concepts of God and Jesus. Fragmentary and naïve ideas, which served the child mind well enough, did not stand the strain of more mature demands. The "facts to think with" must be continuously supplied if emotional and moral life are to have sufficient basis in knowledge. Supplying this religious information is a necessary part of religious education.

CONVERSION

Then where does conversion come in? We may frankly question the present validity of statistics on the age of conversion. They were gathered from persons whose youth developed under conditions, intellectual and religious, as different from those of present-day boys and girls as were the school curriculum and the community life of thirty or forty years ago. It is true that however rapidly the physical and mental environment of civilization may have changed, the physiological development of youth has altered little in the past centuries. Better conditions of food, ventilation, work, and play make a noticeable difference in the strains on nerves and muscles and, hence, in the intensity and in the expression of emotions; but the fact remains that the normal method of growth

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is by continuous development, marked by crises more or fewer, greater or less in different individuals. Middle adolescence is still for many boys and girls either one great crisis or a succession of smaller crises.

It would be an advantage if all the writers on religion and education could do away with the much-debated term "conversion" and agree upon a series of words to express what takes place under differing conditions. If conversion is used only in its New Testament sense of an absolute change in direction of life, forming new habits of conduct in accord with new ideals and purposes to which the old life had been indifferent or antagonistic, it still is proper to use the term in connection with middle adolescence. When we face the fact that twenty-seven million American youths between the ages of five and twenty years are under no religious instruction whatever—Catholic, Protestant, or Jewish—we must realize that these lives are forming their habits in ignorance of Christian ideals, and many of them in actual antagonism to them. If the Christian religion wins their attention and loyalty, they must be turned about in their lives, which turning is the original meaning of the word "conversion."

But even to boys and girls who have given inner consent to the Christian ideals of their early training there comes a very real sense of the distinction between the life lived for those ideals or for self-realization untrammelled by their high demands. For the first time, perhaps, to those trained in unselfishness by the

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precept and example of Christian homes, the self-centered life now has a real glamour of appeal. This is reenforced by the natural tendency to "put away childish things"; and if religion is allowed to remain in the category of childish things it probably will be put away. Hence, there is a very real need of "evangelism" for Christian boys and girls; but its evangel is the good news of the glorious possibilities of a life unconfined to the petty limits of self and free to reach "the measure of the stature of the fulness of Christ." Our evangelistic responsibility is to set before youth a new and clearer vision of the One who exemplified life more abundant, unquenchable joy, and limitless power for achievement. In the days so filled with bids for attention from school and earning and good times it may be necessary to make special efforts to set aside sufficient time for the one purpose of presenting Christ and his plan in the life of youth so that they may pay attention. Once they see him they may be trusted to respond.

CONSCIOUS PROGRESS

It must also be remembered that an increasing number of boys and girls, because of the better emotional poise that comes from perfect health and a well-balanced program of information and activities progressively fitted to their needs, actually do go through the entire period of youth without any upheaval of which they are conscious. There are no high lights, because there are no unnecessary shadows. To these

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some of the violent reactions we have come to associate with conversion are literally impossible. To both types of growing life, however, comes the necessity of constantly more important and more permanent choices and decisions. One temperament may allow several of these to accumulate and may have an emotional spasm while clearing the slate; another disposition may meet each point as it comes so promptly that he feels no especial fatigue or elation. The test is the trend of life and the actual behavior rather than the emotional accompaniments. Religious educators must learn to understand the varying temperaments so as to see, underneath the varying manifestations, what is really taking place in the growing life. We are responsible for seeing that they are reached by whatever is necessary to win their attention to the new claims of Jesus on their increasing powers, and that they have whatever sympathetic personal help is needed to answer his "Follow me."

We are in the midst of an inevitable process of changing the terminology of religious life to fit it to our present habits of thought. Some of the most inspired leaders of thought and action rang out their challenge to the world of youth when kings and bond slaves were accepted features of the life about them; hence, much of the language of loyalty is that which was current in the days of chivalry and feudalism, while our youth inevitably thinks in terms of democracy. But "democracy is the privilege of choosing experts and obeying them." The challenge of loyalty is even stronger when there is no outer coercion;

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hence, the choice of Jesus as the expert in character involves the inner compulsion of giving one's word to obey him. Whether the process is a sudden right-about-face of conversion or a continuous refusal to turn aside from the straight way on which childhood feet have been set, the great task religion has to perform in these years is that of unifying all the forces of life—emotion, reason, and habit.

The relation of emotion, reason, and habit might be figuratively stated in this way: Reason explores the frontiers, discovers the desirable goal, and surveys the most direct path. Emotion gets all the energies into action and provides the transportation force. Habit organizes and systematizes all the actions so that no time is lost and no force is wasted. Youth needs in these years particularly the stimulus of recognizing that mental power is a gift God has given to be *used*. The greatest need of society at the present day is for inventors in social relationships—in the neighborhood, in industry and commerce, in governmental and international affairs. The religion of dogma has encouraged an intellectual infantilism in those who have wished to avoid the bother of mature thinking. When the child takes no responsibility of deciding, there is no call for him to think but only to obey. When the church has insisted on acceptance of institutions and ideas unchanged from the past it has produced this infantile docility among the weaker personalities and left undeveloped their ability to contribute the constructive thinking they could have done if it had been demanded. Conformity was approved, and it was eas-

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ier to conform. But this insistence produced in many of the church's most virile children a resistance and antagonism that alienated them from all the purposes and ideals associated with the Christian Church.

The only way out of the present impasse is to hold up before eager young folk, made conscious of their power, the great field for Christian invention. All the emotional enthusiasm of youth may be used as a dynamic toward moving civilization out of its present slough. If the inventive force that has gone into the chemistry that produced poison gases and into the mechanical engineering that produced superdreadnaughts were for one generation directed into the field of finding new ways of helping human beings to get along comfortably, happily, and peacefully, and finding efficient ways to distribute as well as produce the things which enrich human life, the kingdom of God would come "on earth as it is in heaven."

It must be remembered that only a small percentage of the human beings of any age have the mental ability to do anything that is absolutely new; but once a more desirable way is found, the majority of human beings can understand, accept, and use the new way. *The will to make the effort to change into ways that will benefit others can be aroused most certainly by the power of religious emotion and purpose.* Most persons settle into their main habits and attitudes for life by the end of the seventeenth or eighteenth year. *It is never impossible to change any given habit if desire is great enough.* But the life that has adjusted itself with a fair degree of comfort or, at least, without

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intolerable discomfort finds the effort costs too much. The task of religious leaders of middle adolescence is to see that they establish a loyalty to the ultimate purposes of Jesus strong enough so they will choose and form those habits which are most desirable for the good of everyone their lives touch. If those who have the superior mental power to do so were helped to form habits of creative thinking about every new situation in the light of good will toward others, the way to a truly Christian social order would soon be found.

PREPARING FOR THE NEXT STAGE OF LIFE

It is true that boys and girls are *living now* rather than preparing for "real life"; but it is also true that now they are laying foundations. The problems of youth in regard to the future are in general much more real and perplexing to the adult responsible for him than to himself. In our prosperous average American homes boys and girls find life very comfortable and simple. To-day is full of school, football, and orchestra practice, and to-morrow has an English examination and a fudge party. Perhaps next week there is a big young people's convention, which means pleasant excitement and much running about in automobiles to collect provisions and meet delegates. Life is steered by the course of school or by the seasonal demands of the job. In the future lie college or business promotion, marriage, and all the things the "next older crowd" are entering upon. There may be a very bad quarter of an hour after the quarrel with

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a sweetheart, or an oppressive sense of the solemnity or the littleness of life in the dawn after an overnight trip to a mountain top, or a violent questioning of the justice of life when some misfortune touches home and loved ones; but despite the reality of its crises most of these years pass, day after day, in easy and matter-of-fact carrying out of the day's duties and pleasures. The larger part of preparation, then, must consist in having the parts of the daily program include the companionship, the information, and the labors that will of themselves and unconsciously develop steadily and increasingly all the powers life has brought to bloom in this Maytime of youth. The time is short, but there is time enough if nothing is done which will need to be changed later.

Yet life that is determined by the present is never enough for youth. There must be a clear and steady, beckoning from afar, beyond, and above. This is the real meaning of "vocation"—the call for the life which comes as a clarion note from destiny. The way the future years are to be spent has a truly religious significance in two senses. There is the challenge to give the utmost of one's possibilities to the service of the world. This is the challenge to the person with the many talents to find a place for investing them all and to train himself, at no matter what cost of time and effort, to use them to their utmost. But it also is the challenge to the mediocre majority to realize that commonplace tasks are common because so many people have the same need; and they have to be monotonously repeated because the need of life is

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ceaseless. It is the religious consciousness of the worth and dignity of any commonplace task that meets real human need which gives joy in the daily doing of the work of farm and home and factory. This underlying feeling of being significant in the world produces life that is more than its earning capacity and an influence that is deep and eternal as love itself. The boy or girl who, in these swift passing years, receives this signal from the man or woman who is soon to be will resolutely and consciously choose to shape his life instead of drifting into vacancy or unhappiness. The keynote of the religion of youth is its readiness and eagerness to "follow the gleam."

SUMMARY

1. There is no separate "religious instinct" beginning to function in adolescence, but, rather, there is a continuously growing capacity to bring all the instinctive responses into unity with a religious ideal. The increased capacities of boys and girls in their middle teens make possible a fuller religious experience, but this will not take place of itself; opportunity must be provided to achieve thoroughly Christian ideals, enthusiasms, and activities.

2. Religious expression during this period is naturally different from that of the years preceding. Emotion and æsthetic appreciation deepen the enjoyment of worship. The new appreciation of personality too gives a mystic reality to communion with God; and often wider experiences with sin and suffer-

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ing cause a painful questioning of God's righteousness and goodness.

3. Methods of religious nurture and development are indicated by the boundless capacity of this age for loyalty and activity. These can only be adequately employed in personal loyalty to Jesus Christ and in service for his cause.

4. Religion inevitably transforms life. Whether the transformation is by sudden conversion or gradual growth, the inner will of the growing person must become adjusted to the will of God in an allegiance of personal affection. The visible process varies according to the ideals and habits to which the boy or girl has been continuously trained and according to individual differences in temperament.

5. The responsibility of religious education is to make Jesus Christ real to the hearts and minds of these boys and girls, to win their attention to his new claims on their increasing powers, and to help them find *how* each of them is to obey his personal "Follow me."

6. The plasticity of this age offers a marvelous opportunity to enlist the best mental power and inventiveness of the more highly gifted boys and girls in the search for practical methods of immediately realizing the kingdom of God on earth; and to develop in the great average majority a passionate desire to serve God and their brothers and sisters which will overcome that inertia of selfishness which has so often blocked the efforts of those who see the Way and could show it to the rest if these would only follow.

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For similar material appearing after the publication of this book watch the *Reader's Guide* under headings "Youth," "Boys," "Girls," "Church," "Religion," etc.

FOR INVESTIGATION

What have you been expecting of the boys and girls of your group in the form of their religious experience and religious expression? Write down these items.

Go over them in the light of this chapter and check any of them which may have been either too mature or too childish for their actual development. What opportunities can you provide which will better fit their real need?

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